BIOGRAPHICAL SUMMARY: Henry K. Duvauchelle

"Well, he [father] had the ['Ualapu'e] pond to do as he pleases, because there was no definite things for him to do, no restrictions whatsoever. So, he could fish the pond out if he wanted to. But, he tried to stock the pond and tried to get the thing so that he could have perpetual fish when he wanted it. That was his idea. In fact, that's the old Hawaiian way of doing it. They always stock the pond so that at least you won't fish it out, because whatever is in there is all you gonna get. Now, if you keep taking it all out and don't put any back in, you going without fish pretty soon. So, that's what usually they did, was to stock it."

Henry K. Duvauchelle was born in Honolulu on August 31, 1903. The third of thirteen children born to Edward Kekuhi Duvauchelle and Annie K. Wood Duvauchelle, Henry and his family moved to Moloka'i shortly after his birth.

On Moloka'i, the Duvauchelle family lived in Pūko'o, where Henry's father was a county road overseer, deputy sheriff, postmaster, rancher, and commercial fisherman. In 1918, Edward Kekuhi Duvauchelle leased the 'Ualapu'e Fishpond from the territory of Hawai'i. Henry helped his father around the pond, and often was the pond's watchman. He also learned a great deal about fishing both in the pond and out in the open ocean.

Henry attended Kalua'aha and Kamalō Schools, then left to live with his maternal grandmother in Kalihi, O'ahu, where he attended Kalihi Waena School. He eventually graduated from Honolulu Military Academy in Kaimukī, then briefly studied at the University of Hawai'i. During the years he attended Honolulu schools, Henry always returned to Moloka'i for vacations.

He worked in Honolulu for the City & County water and sewers division, for various contractors, and, beginning in 1930, the Board of Water Supply. He retired in 1961.

Henry has been active with the Hawai'i Government Employees' Association, once serving as president and board member. He is a former Aloha Week king and was once rower for the Myrtle Boat Club. He lives in Honolulu with his wife, Margaret Wong-Leong Duvauchelle, whom he married in 1936.

Tape No. 19-2-1-89

ORAL HISTORY INTERVIEW

with

Henry K. Duvauchelle (HD)

December 20, 1989

Kuli'ou'ou, O'ahu

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Henry Duvauchelle, on December 20, 1989, at his home in Kuli'ou'ou, O'ahu. The interviewer is Warren Nishimoto.

Okay. Let's start. Why don't you first tell me, first of all, Mr. Duvauchelle, when and where you were born.

HD: I was born in Honolulu August 31, 1903 in the district that they call Kaka'ako, right near where the *Advertiser* [Hawai'i Newspaper Agency] is today. That's where I was born.

WN: What were your parents doing in Kaka'ako?

HD: My father [Edward Kekuhi Duvauchelle] was working for the national guard. He was the man in charge of the stables of the city and county. That time, no automobiles; they had all horses and mules and so forth. So, he was in charge of the stables. Also, he was on the shooting team for the [Hawai'i Territorial] Guard. Later, he went to compete in Seagirt, New Jersey, for the shooting team of that [Hawai'i Territorial] Guard.

WN: How did he learn how to shoot?

HD: Well, he used to hunt deer on Moloka'i quite a lot. That's where he first learned how to shoot. Then, when he came back to Honolulu here to stay, why, he was a pretty good shot at that time. He was a good shot, and so was my uncle. They were both good shooters and they both were on the team. Sam Johnson was the person in charge—General Sam Johnson, I think it was.

WN: Tell me something about your father, first of all, father and his family.

HD: My father was born in Moloka'i, and his father [Edouarde Henri Duvauchelle] died when he was just about ten years old. So, that's one reason why, I guess, he [Edward] couldn't speak French, although he knew a few words in French. Like, he always used to tell us, "*Allez-vous. Couchez-vous.*" (Chuckles) That's what his father used to tell him, "Go to bed!"

(Laughter)

HD: So that he remembered and a few other little words here and there. As I said, his father died, so he had to struggle to take care of his family. His mother [Mary Lynch Duvauchelle], my grandmother, was a daughter of John Lynch, who was a carpenter or boat builder. He used to go to Maui all during the whaling season to build boats or to repair his whaleboats in Lahaina. That was his job. Now he made good money there, and after every whaling season he'd come back to Moloka'i and he had a jar full of money—gold in those days. A lot of people used to lay low for him to see where he was going to put his gold, so they could steal it from him. And he buried it after midnight when everybody was fast asleep. When he died, nobody knew where he had buried his money. He wanted to tell my grandmother where it was, but every time he wanted to talk to her about it, someone else would come into the room and he'd stop talking. Now that gold is buried somewhere in the property, and we tried to find it (chuckles) but we couldn't locate it at all. So, we don't know where it is.

WN: Is this the property in Lahaina?

HD: Moloka'i. Yeah. When he came home, that's where he buried it, in Moloka'i. So, it's buried there, somewhere. (Chuckles) We don't know where it is. Maybe someday, when they have a good-sized building built on that lot, they may dig for a basement; they may find it.

(Laughter)

HD: Well, I hope it's found anyway. My father, he used to go and stay with his brother, August [Duvauchelle], in Lahaina—Nāpili, or he'd come down here [Honolulu] and stay. He lived right near 'A'ala Park, in that area. His folks had property up there.

Now my father was first married to 'Alapa'i, another woman, Hawaiian, and he had three boys with her. Later on, he married my mother [Annie K. Wood Duvauchelle] and they had twelve children.

WN: So, his first wife was named 'Alapa'i [Kapi'iwi].

HD: Yes.

WN: And did they have any children from the first wife . . .

HD: Three. Three boys. Eddie, Waldemar, and Johnny.

WN: And then he married Annie Wood.

HD: Yes. Then, he had twelve. I had eleven brothers and sisters.

WN: And where did his—your father's father [Edouarde Henri Duvauchelle]—where was he from originally? From France?

HD: He was from France and he went to New Zealand, he and his brother. My grandfather's name was Edouarde and his brother was in charge of an expedition for the French government, to go to New Zealand to claim New Zealand for the French government. He was put on a French battleship, or one of the gunboats that they had anyway. Well, before they left France,

somebody in his crew must have talked about the expedition. So, when they set sail towards New Zealand, it seems that the English had faster boats. So, the English overtook them on the way and arrived in New Zealand half an hour before (chuckles) my granduncle's crew reached New Zealand. If he had gotten there first, New Zealand may be under the French government. But, because he was little bit late in getting there, the English claimed New Zealand.

Now, they both had properties in Akuroa, in South Island. There's a place there now called Duvauchelle Bay, where they had settled. And they did most of their work in Akuroa. He [granduncle] had the store there and did his business there with the people in Akuroa. And that's where my grandfather came [to Hawai'i] from.

And finally, this is the funny part about it. He was in love with a Maori girl and that girl was of the royal family in New Zealand. Well, one day he wanted to get married to her or something, she objected quite strenuously although they had agreed that they would get married someday. But, this time she was not quite ready to do so. So, he got angry—he was a chief cook for my granduncle. He got quite angry with her. He picked her up and put her on the stove, (chuckles) sat her on the stove. That got him into trouble with the New Zealand royal family. My granduncle put him in the flour barrel and had to ship him out (chuckles) of New Zealand—smuggled him out. That's how he got on one of the ships and was smuggled out of New Zealand and came to Hawai'i. And every now and then, when he'd see a ship coming in, he'd always thought that was his brother coming to pick him up to take him back to New Zealand (chuckles). Of course at New Zealand, the lady didn't get burned too badly. The stove wasn't too hot. I think he had just started it. But anyway, he got into trouble.

WN: Did he ever marry that woman?

HD: No, he didn't. That's why he had to leave New Zealand and never did go back. So, he came here and he got married to my. . . . He got married to another woman in Lahaina at first. And he had a family there. I think he had two children, possibly. I'm not too sure. He had a ranch there. Then, he left Lahaina and went to Moloka'i to live, and there he was a chief cook for Kamehameha V up there. He also did some cooking for King Kalākaua. He was a very, very good cook.

WN: He did the cooking on Moloka'i or in Honolulu?

HD: In Honolulu. If Kamehameha had anything to do there, he'd be the chief cook for Kamehameha, wherever he was. King Kamehameha V was in Moloka'i at that time. He [grandfather] lived in Moloka'i until he finally, from what I understand, he was waiting for his brother and his brother didn't come and he had troubles with his family in Maui. They'd stole all of his property from him. And he was so disturbed that he lost his mind. And finally he died. We tried to find out where he was buried, but we couldn't even find that.

WN: This is Edouarde, huh?

HD: Yes.

WN: He had married Mary Lynch?

HD: Mary Lynch, yes.

WN: I see. And then one of the children was your father.

HD: Yes. He [HD's grandparents] had actually five children. Four boys and one girl. The girl died very young. The oldest boy was August, my father was second, Eugene was third, and Raymond was the fourth, and the girl was the last. And she, as I said, she didn't last too long, she died.

Well, Mary Lynch, she had a sister. We used to call her, (pause) gee, I kind of forget her name. Well, anyway she was in Maui. She got married to a German, Reimann. So, my grandmother got married to a Frenchman and she got married to a German—Reimann. Now, they didn't have any children and since Mary Lynch had four boys, they asked for one of the children. They wanted to take one of the boys away from her and have him as their son. So, August, the oldest, was given to Reimann. He went by the name of August Reimann until he died. He had children in Maui. He had three children and they lived with the Reimann family. And he had quite a big ranch in Nāpili. He had quite a lot of property there, too, and they still have family there. He had three children: August, Mina, and Mary. Two of them have died, Mary is still alive. And they own the property there, now, and part of it was—August's share—part of it was sold. They have an apartment there now in Nāpili. And Mina lived in Honokeana, right next to Nāpili.

And my Uncle Eugene, he was practically a nomad. He was a fisherman, so he went all over. Wherever there was good fishing, that's where he would be. He even went down to the South Seas with Eben Low to do some expedition down in the South Seas.

And my Uncle Raymond lived in Honolulu practically all of his life, except when he went on vacations and he went to Maui or Moloka'i, which was very rarely. And he got into an accident. He was working for the city and county—the county, I think at that time—driving a truck. There was a bar, iron bar. Somebody had left an iron bar or dropped an iron bar on the road and his truck ran over it. Without realizing what it was, the bar flew up and hit him in the head and he was in the hospital for quite a while and almost died from that. And that affected him for the rest of his life. And he died possibly in his—when he was fifty, or around that age. Quite young.

WN: Eugene is the one that you went fishing with.

HD: Yes. Yes. He and I used to go fishing quite a lot.

WN: So, your father, Edward, spent most of his boyhood and his life really in Moloka'i?

HD: Yes, he left Honolulu in 1904. I was just about a year old and went to Moloka'i and lived there ever since until he died.

WN: How many years did he spend in Honolulu?

HD: I don't know how old he was when he went to Moloka'i. Maybe if you could turn it off, I'll go find out his age.

(Taping stops, then resumes.)

WN: Okay, so we just found out that your father was about thirty-five years old when he left Honolulu for Moloka'i and you were one year old.

HD: That's right.

WN: Okay, how about telling me a little bit about your mother's family, Annie K. Wood?

HD: Her family, Wood, seemed to have died when she was quite young and she lived with her mother until [her mother, Pua'ala Wood Williams] got married again to a person by the name of Henry Williams and lived with him until the late '20s, I think. She got into trouble, that is, she had an argument with her next-door neighbor. In fact, the next-door neighbor was intoxicated and was raising Cain with everybody, and she finally raised Cain with my grandmother, and they both got into an argument, and she suffered a stroke. She was unconscious, oh, rather not unconscious but she couldn't . . .

WN: Paralyzed.

HD: . . . yeah, paralyzed. She could walk all right, but that's about all she could do. She couldn't talk. She'd lost her figure of speech and everything else. And she finally went to Moloka'i to live with my father and mother. She stayed there for, oh, maybe five years before she died there. And my grandfather lived at Kalihi (O'ahu), Gulick Avenue, until he passed away—Henry Williams. He passed away at about the late '20s, anyway. I'm not too sure of the date that he passed away.

WN: I see. And so this is the grandmother that couldn't speak English?

HD: Yes, that's right. When we came to school here, we tried to talk to her, but we couldn't speak Hawaiian very well, except few words here and there. And she'd ask us a question. If you answered in English, she'd use that, what they called the *ni'au* broom, and she'd spank us on the leg, you know. And it stings. And we soon learned how to speak Hawaiian. (Chuckles)

WN: So, prior to that, when you were living on Moloka'i, you didn't speak Hawaiian?

HD: Didn't speak Hawaiian. Yes, that's right. Because, as I said, my dad didn't want us to speak Hawaiian. He wanted us to learn English, because English was the language that was coming. And you see, my dad, when he went to school, the only school he could go to was Lahainaluna [School]. That was a school that was known in those days. And he went to about the fourth or fifth grade, that's about as far as he went. And he used to read a lot and he learned quite a lot just by reading. He used to have law books and he used to read the law books and find out the different cases that had gone on and knew just exactly what the law was, basically, anyway. And he finally got to be an attorney. One of those country attorneys, you know, that fought small cases. If he had anything big, he'd refer it to another attorney in Maui.

(Laughter)

WN: What was his last grade of school?

HD: About fourth or fifth grade.

WN: Fourth or fifth grade.

HD: Yeah. But, those days they used to give you good education. They used to give you, oh, something that possibly you could learn, now, in high school. So, he learned quite a lot. There were good teachers in Lahainaluna during those days. And so, in fact, he used to fight cases against Judge [Chris] Conrad, who was a judge in Moloka'i. And Rex Hitchcock was another attorney, also same type of attorney as he was. And they had cases come up, and one person would go to Hitchcock and the other would come to my dad. Then, they'd fight the case and my dad would practically beat Hitchcock almost every time.

(Laughter)

HD: So, it was quite funny. (Chuckles)

WN: Did he have some kind of certificate saying that he could practice law?

HD: No, not those days. Just his law book. That was his right to, because people came to him to go and represent them. So he went to represent them in the court and he'd win his case. He was quite a good attorney for his capacity, just when things were enough for him to take care of it was fine. But, if it's too much for him, as I said, he'd send them to Maui to other attorneys, like Murphy was an attorney in Maui. And he'd send 'em to see Murphy and so forth. So, that's how my dad lived in Moloka'i. He was a fisherman also. He had a sampan, he called it the *Annie D,* after my mother. And he used to have his three boys work on the sampan, and others. Some Japanese, some Spanish men, and quite a number of Hawaiians used to work off and on.

WN: Did he fish commercially on the sampan?

HD: Yes, he did. They'd go out fishing in Moloka'i. They'd fish for mullet and whatever fish that was running at that time. *Akule, 'ō'io.* They'd surround schools, and some of the fish was good price in Maui, they'd take it to Maui to sell it. *'Ō'io* had very poor price in Maui, so if they got a big school, several tons of fish, they may bring it down to Honolulu.

WN: How come *'ō'io* was poor in price in Maui?

HD: I don't know why it is. Maui people didn't care for *'ō'io.* They'd rather have *aku, akule,* mullet, and fish like that. But, *'ō'io* I don't know why they didn't care much for it. I guess that was before people learned how to make fish cake. (Chuckles)

WN: Maybe, yeah. Or, maybe Honolulu had the fish cake factories?

HD: I think they did. Anyway, we could get rid of a lot of fish. We could get rid of a ton of fish in Honolulu. In Maui, you can't very well do that because the markets were limited. Had only about five or six markets right in Lahaina and they were all practically right alongside of each

other so the competition was quite stiff. So, they had to get the fish as cheap as they can.

Maybe I could relate a little story about my dad now catching mullet in Moloka'i. He used to take it to Lahaina to sell and he used to get a certain price, so he would sell it. They never sold fish by the pound, it's by the number. *Ka'au,* forty. They'd go get maybe five *ka'au.* They'd sell so much a *ka'au,* maybe three dollars for forty fish, or something like that, and that was good price those days. Well, he kept on taking fish to his market man until one day, I don't know why, the market people in Maui seemed to have gotten together and formed sort of a corporation, whereby they'd let each other know about the different price of the fish. They not gonna pay more than a certain price. So, when my dad took quite a lot of mullet to Maui, he went and got the fellow from the market and told him to come down and see the fish. The fellow came, looked at it, and he says, "Oh yeah, well I give you dollar a *ka'au.*"

My dad says, "Hey! The price was three dollars a *ka'au.*"

"Yeah, I give you dollar a *ka'au.* Take it or leave it."

So, he says, "Well, I'll go find some other market."

Went to the other market, "Ah, I give you seventy-five cents a *ka'au.*"

They all knew how things were going. "Give you seventy-five cents a *ka'au.*"

He told him, "Oh, shucks. I get dollar a *ka'au* from him."

Said, "Take it back to him."

So, finally my dad says okay he take it back to him. "Okay, I sell the fish to you for dollar a *ka'au.*"

"Hah," he said, "fifty cents a *ka'au.*"

So, my dad says, "Oh yeah, fine. Thank you very much." So, he took his fish back to the boat, he bought some salt in Lahaina, and on the way to Moloka'i they salted the fish and dried it. When they got home they got rid of the fish in Moloka'i.

WN: How did he get rid of it in Moloka'i?

HD: He sold it as dried fish after they dried it.

WN: How did he sell it?

HD: The people that wanted fish, they see the fish. And they used to dry fish on the roof of the house or on the pier down at the wharf. That's the best place to . . .

WN: This is in Pūko'o?

HD: Pūko'o Wharf. See, they dried it on the rail and the wind would blow and the sun would hit

it. The flies didn't come around, so they had very good dried fish. 'Cause the people used to come and see the fish and they'd want to buy some. So, he'd sell it to them, quite reasonable.

Then, the next time he went to Maui with a load of mullet, he told the boys, "Hey, get my tub, fold this table—one of the folding tables—fold it up and put it on the boat." So, they went to Maui. When they got to Lahaina, went to this market again, the market man looked at him and he laughed, "Oh, you got some more fish?"

He said, "Yeah, will you come and look at the fish?"

He says, "All right." Come down and look at it and says, "Ah, seventy-five cents a *ka'au.*"

My dad says, "What, seventy-five cents a *ka'au?*" He called the boys, "Hey boys, bring out the table. Bring out the tubs. Load the fish, fill the tubs up with fish. Now, all of you men run up the road there and tell everybody lot of cheap fish down at the pier here. Three dollars a *ka'au.* They can come down and buy all they want." By golly, the people started coming down to the market. Finally, "Hey Eddie. No, no. Stop, stop, stop. We buy it from you."

He says, "You folks didn't pay me enough money. The heck with you guys. I'll come every time. I'll bring my table and my tub and we going sell the fish just the way we doing it now."

"No, no, no. We'll give you three and a half [$3.50] a *ka'au.*"

(Laughter)

WN: This is Lahaina?

HD: Lahaina. So, that's how he finally got his market pretty well set.

WN: Was this mostly directly with the fish market or was there a middleman?

HD: No middleman. Directly to the market. In Lahaina they had no auction or anything else like that. You just go and get your market and they'll be your market as long as you go there, you see. And usually when we get one market, we don't go to any other. So, that's our market and he expect us to sell it to him. The other people, too, see, out of respect did that. They said, "You give it to Komai. He's your market." So, that's the way we did things in those days.

WN: And did you help your father at all in this business?

HD: Yes, yes I did. Especially on the boat. My job was on the boat, mostly, to take care the boat when he got back into Moloka'i, because I used to get seasick. I did not (chuckles) care to go fishing on the boat. But, on a small skiff, I'd go fishing with him. In fact, go after mullets, I used to go with him at times, not always. Most of the time I was either studying or going to school. And usually, the mullet season is best around March, April, and I'm in school during those seasons, you see. But I took care of the boat when they brought it back home to see that it's properly anchored and tied and everything else like that.

WN: So, the boat was anchored at the Pūko'o Harbor?

HD: Pūko'o Wharf, yes.

WN: And you folks went fishing outside of Pūko'o?

HD: Yes, we went fishing anywhere along Moloka'i, even down to the West End of Moloka'i. If there was fish down there, the sampan would load up with the nets and take two skiffs and tow them behind of the boat. Put one on the sampan and tow the other one and go all the way down to the West End to catch *akule* or whatever the fish is, wherever it is.

WN: And you would lay mostly gill net?

HD: No, they fished with a sort of surround net and they'd bring the fish right in towards shore, and they'd have a big bag in the back of the net and they'd scoop the fish up that way. My dad very seldom used gill net for *akule*. Nowadays, I know, they do most gill net.

WN: What about with mullet?

HD: Mullet, same way. He'd surround the mullet and drag it. If they catch it way out in the middle of the inside of the reef—between the shore and the reef—they'd catch the nets and slowly bring it together and drive the fish right into the bag and pull it up that way. That's the way they used to catch mullet in those days. Or drag it to shore if it's closer to shore. Mullet, sometimes, come up close to shore. Nowadays, we very seldom see them close to shore. They used to surround it and drag it right up to shore.

WN: Did your father sell fish, fresh, on Moloka'i?

HD: Very seldom. Moloka'i people, when we catch fish, they'd come and help. And when they helped they got maybe twenty fish, and that's their share, what they put in their bag. And they always come with their bag. They know that they gonna get fish, so they get the fish and they'd go home.

WN: I guess Moloka'i people can go fishing anytime, that's why. No need buy. (Chuckles)

HD: Yeah, that's right. They don't have to buy any. You catch fish, I go help you, and I get fish. If somebody else catch fish, I'll go help him, I'll get fish. It was fine. That's the way they did it all the time. It's really good. Really nice that way.

WN: Now, your father leased 'Ualapu'e Fishpond?

HD: He did, from the government, yes. From the state—territory at that time.

WN: Now, by leasing it, what did that entail?

HD: Well, he had the pond to do as he pleases, because there was no definite things for him to do, no restrictions whatsoever. So, he could fish the pond out if he wanted to. But, he tried to stock the pond and tried to get the thing so that he could have perpetual fish when he wanted

it. That was his idea. In fact, that's the old Hawaiian way of doing it. They always stock the pond so that at least you won't fish it out, because whatever is in there is all you gonna get. Now, if you keep taking it all out and don't put any back in, you going without fish pretty soon. So, that's what usually they did, was to stock it.

WN: How did he stock it?

HD: By getting a small-meshed net and scooping up the young *pua.* That's after February. December, January, February, the fish come in to spawn. About March or April, the *pua* would maybe be about three or four inches long and then they'd congregate right near shore—very close to shore. He'd go up with his small-meshed net—somewhat like a mosquito net—they'd scoop it up. And he'd have a skiff with him, fill the skiff partly with water—salt water—and then throw his *pua* inside of it so they keep alive, and then take the boat to the fish pond, right at the *mākāhā,* and dump these little fish out into the fish pond. And that way they stocked the pond.

WN: I see. So he didn't—the fish weren't stocked naturally by coming through the *mākāhā?*

HD: That's part of it, they do. But the fish very seldom went through the *mākāhā,* because the *mākāhā* was just a small place, and usually where there's no sand. These little fish, they like to be with the sand—along the sand beach. So that some of 'em would come in, but you'd have to stock it. You really have to stock it to get what you want out of the pond, otherwise it depletes.

WN: So, he got the *pua* from open water then, actually?

HD: Yes, outside in the ocean. Yeah.

WN: So, he'd release them near the *mākāhā?*

HD: Yes, yes, he puts it right into the *mākāhā.* Dropped it in there. They'd run into the fish pond. They'd run away from where you drop 'em, see. And these bars in the *mākāhā* is sort of a barricade. When they see that, they won't go through—they run the other direction.

WN: Towards shore, you mean.

HD: Yes, they'd run into the fish pond. If they go the other direction, they go out into the ocean. But, they don't want to. They find that as a barricade. It sort of scares them. So, this part is overall open, they'd run up into the fish pond when you let 'em go.

WN: They would go through the grate?

HD: When they come in through the grate, yes. But, when we drop 'em in we drop 'em inside of the grating. And then they wouldn't come back out. You drop 'em in there, you being on the outside too, they see you there they run in the opposite direction. So, they run into the fish pond.

WN: And then they would grow big so that they wouldn't be able to go out.

HD: Yes, that's right. After maybe a month or so, they can't get out anymore. They're a little too big to go between the bars of the . . .

WN: How far apart were the bars?

HD: The bars were touching each other. When they put it in they practically close to each other. But, the type of wood they used for the bar is not straight, you see. It has little curves in 'em, and there'd be little bit opening. So, that's where the fish would go in through the opening, but they put it together as close as they can. But, some parts, maybe a notch over there or something would leave an opening, see, so that's where the little fish would go in and out.

WN: What kind of wood was it?

HD: They usually used *hau* wood, didn't last too long, or something on that order, or even guava—some of them used to use guava wood.

WN: And how many gates were there in the *mākāhā,* one or two?

HD: There's one set of grating, just one set. And some fish pond has two *mākāhā;* others have only one. I believe that 'Ualapu'e Fishpond had only one *mākāhā.*

WN: On the inside part of the wall or the outside part of the wall? [WN is referring to the bars within the *mākāhā.*]

HD: The wall would be about like this all the way through. Well, at this area it would be sort of a notch in and notch in here, and then they have the grating right between.

WN: Oh, I see.

HD: They'd have the wall right straight through, practically open. And then they have the grating in between.

WN: I was wondering, where the *mākāhā* was, was it any deeper, the water?

HD: Usually a little deeper, because the water itself was sort of a dredger. When the water ran out, it took all of the sand out in that area, so that's why, as I said, there's no sand there. Usually little rocks, a lot of fine rock, because all the sand is washed out or washed in. When the water comes in, it washes the sand into the fish pond, so that's one part you have to keep open, wide open, all the time. And then also, water will come through the fish pond itself all along the stonewall. See, the stonewall there, the way they make their stonewall, there's large stones on the outside, large stones on the inside. And in-between, they'd fill it with coral. And the coral is porous and then, again, they're not tightly together. There's an opening so that the fish can come through the wall even, when they're small, but they can't come in when they get larger. So, the fish will go in and out depending on the depth of the water where the wall is. Sometime, when they first built the fish pond, maybe in about three feet of water or four, or something like that, is where they put the wall. But, later on, the ocean currents and stuff like that will pile up tiny rocks and sand so it becomes almost some places no water at all along the wall at low tide. When the tide is high, then you'll have water.

You see, they built that pond that way with large rocks and with holes in between the rocks. Even you may find holes about this big, but they have coral inside which restricts the water and the fish from going out, especially. But the fish may be able to wiggle in. In fact, eels usually live in the fish pond. All along the stonewall you may find eels in there, because they can travel back and forth, in and out. So, fish can come in, and also the water. They want the water to come through the wall. Otherwise, something has to give, 'cause the water has a lot of pressure when it builds up. Three feet of water has a lot of pressure behind of it, especially when it's dry inside because water wants to get in. And once it break the wall, you'll have a hard time stopping the water from taking that course again. It seems to have found a course and it wants to take that course almost all the time.

WN: Did the walls break?

HD: Once in a while it does. Because at Pūko'o Fishpond it did break. The Kaunakakai side—the lower side—broke. Not exactly broke the wall, but it gouged the sand out from alongside of the wall and formed another just like a *mākāhā* of its own. Just an open ditch [allowed water to go] inside and out of the pond. In fact, when you look at the water, it looked a little blue and the water was maybe about six feet deep where had no water before. All dry before. But since this break in that wall, that water just came in rushing. Took all the sand away and just going in and out taking everything out and left the water quite deep. So, fish can go in and out.

WN: Was it fixed?

HD: They fixed it later, yes. But, still, that wall, they had to keep on repairing it all the time because the water just found it's way back again. Because they didn't take care of the outside, see, the outside was a bit deep. And that's where the water would rush in. So that's how it broke that, not the wall, but all the embankment on the side of it. It just came in through the easiest way.

WN: The *mākāhā* for the 'Ualapu'e Fishpond, when the ancient Hawaiians built the wall, how did they know where to put the *mākāhā?*

HD: Well, where the deeper part of the water is, sometime the shoreline or little ways out where they gonna make their fish pond, the part that has deeper water, or where they feel that the water is going to remain deep. That's a part they would select for the *mākāhā.*

WN: And that was the case at 'Ualapu'e?

HD: That's the case of 'Ualapu'e, yeah.

WN: And how many *mākāhā* do you remember in the . . .

HD: In 'Ualapu'e Pond had only one *mākāhā.*

WN: Only one?

HD: Yes, that's the one near the west end of the pond.

WN: The west end of the pond?

HD: Yeah, not too far where I think it's about fifty to seventy-five feet from the end of the wall to where the *mākāhā* was.

WN: And you don't remember any *mākāhā* on the east side?

HD: Not that I remember. Yeah. Other ponds may have two *mākāhā*. I think the Kūpeke Fishpond also had just one *mākāhā*. The Pūko'o Fishpond had two. That's one that had two, but still the water broke the embankment and came into the fish pond.

END OF SIDE ONE

SIDE TWO

WN: Okay, who took care of the pond? 'Ualapu'e Pond?

HD: Well, that's the thing. When my dad had the pond [between 1918 and 1923], he was a trusting soul, he had nobody take care of it. And most of the people didn't bother to come in until later. Then, there was a bunch of folks there that used to go around trying to take fish from ponds. They went to several different ponds. And they did come to 'Ualapu'e Pond and that's when I was taking care of the fish pond. My dad made me stay down there to---I had to sleep down at the fish pond at night and watch the fish pond.

WN: Where did you sleep?

HD: I slept in the *hale mākāhā*. The *hale mākāhā*, there was a little house there, right where the *mākāhā* was. That's the easiest place to catch a fish, right where the *mākāhā* is, that's why they built the house right close to the *mākāhā*. So, you could watch and see if there's anybody coming in to take fish. When the water—tide—coming in, fresh water coming in through the *mākāhā*, the fish inside of the fish pond, the large fish, would come towards the *mākāhā* to get out, to get to fresh water. And all you need is a little scoop net. You just wait there and when they come in, you could scoop 'em. So, that's where we used to watch and see that nobody came to take fish.

WN: What was the *hale mākāhā* like?

HD: Oh, it's just a little one-room house with a bunk in there and that's about it. And there was a little room for you to store some nets if you wanted to have nets stored down there, you could. And the door is usually left open except if, like the one they had at Kūpeke, a person lived there all the time. He had a door put in and the house was little bit bigger than the regular *hale mākāhā*. And he lived there all the time and he used to watch the pond. The reason they had people watching that Kūpeke Fishpond is because the fish at Kūpeke was good-eating. Was fat! And everybody would want fish, and the Buchanans used to own it. And they had the fellow there, one of the Buchanan boys, Alec, he promised anybody fish but he wouldn't give it to 'em. So, they used to go and get him drunk, he used to drink a lot. Get

him drunk and they'd go in the fish pond with him and fish.

(Laughter)

WN: Why was the fish at Kūpeke better? Was it because of the water, or what?

HD: I think it's more the food in the fish pond. Had more algae and other things that they really need.

WN: And how long were you the watch boy?

HD: I was there for about, oh, three, four months.

WN: Yeah, how old were you?

HD: I was about sixteen, seventeen.

WN: And you only did it for three months. And then what, after that, somebody else did it?

HD: Well, yeah. Somebody else. Well, we had another person, Jim. Jim Opu used to watch it too, but he just—I think he was there for about a year then he left.

WN: Did *hale mākāhā* have electricity?

HD: No, no, no. Nothing at all. That's all you had, just that house (chuckles) that's all. And one bunk. They had a mattress and it's an old mattress—discarded mattress—so somebody would take it and put it in the *hale mākāhā* for someone to sleep.

WN: That's all that was done, just sleep?

HD: Yeah, for sleeping and maybe for storage. Storing net and things like that. Nets especially.

WN: Did you have any incidents of people coming to steal fish?

HD: Never saw anyone. Never saw anyone. So, I guess they knew by the grapevine. They knew I was there (chuckles) so they didn't bother.

WN: What would you have done if you saw somebody?

HD: What I'd do is go talk to 'em. Tell 'em, "Eh, why you do this for? What do you want to do? If you want fish, come and ask for it. Don't go steal it!" Like that. I did that once in another fish pond that I had [leased] at Aha'ino [Kihaloko Fishpond]. I had a little fish pond there. I went there one day and there was somebody fishing. (Chuckles) Daylight, broad daylight, fishing in the fish pond.

"Hey, what are you doing in here?"

"Oh, fishing."

"What do you want to do that for?"

"Well, get fish in here, no more outside."

I told him, "Well, you know this is private pond?"

"Oh, yeah."

And he didn't know who I was, but he knew my brother, because I had just come up from Honolulu that time. So, I told him, "Well, yeah, this private fish pond. Why don't you ask? If you want to come fishing you ask to come fishing!"

But he said, "Oh, we know your brother."

So I told him, "Well, but I own the fish pond, he doesn't. You ask him and he'll ask me before you get permission to come in." I said, "Next time you come and ask. Okay. Go out, now. Don't come back again."

(Laughter)

HD: They [said], "Okay, okay thank you." And they went out.

WN: What kind of fish mostly was in 'Ualapu'e?

HD: In 'Ualapu'e there was mullet; *awa, awa kalamoho, awa 'aua,* and *kūpala,* or barracuda.

WN: *Kūpala* is what?

HD: *Kūpala,* barracuda.

WN: Oh, barracuda. So, did your father sell barracuda, too?

HD: Yeah, yeah. Some people like barracuda. It's a good fish, really, it's a good fish, barracuda. For sashimi, it's really good.

WN: Oh, yeah?

HD: Mm hmm. One of the best for sashimi, barracuda. You'd be surprised. You wouldn't think so by when you catch the fish, because it doesn't seem like it's going to be good to eat because it has a peculiar odor, the barracuda. But, when you clean it and take the skin off, you get a very good fish. Very good fish. Even for frying, it's good. Fillet, very good.

WN: Did they prey on mullet? Did they eat mullet?

HD: Yes, they did. And that's one of the bad parts about the barracuda being in the fish pond. Two things that were bad. One is they ate up a lot of the fish. The second thing, it was dangerous for people. Somebody had to go behind of the net to see that the net is properly arranged when you pulling it in. And this barracuda sometime would jump over the net and if

you back there, it'll hit you. My sister was hit by a barracuda.

WN: Oh, Zelie [Duvauchelle Sherwood]?

HD: Zelie. She was hit by a barracuda. Hit right on just above her breast. But, it's a good thing it was just one about two feet long, so it wasn't too bad. My niece, I just found out the other day that she was hit by a barracuda. Hit on the arm and she had fourteen stitches put in.

WN: Oh, yeah?

HD: Mm hmm. She said that was a big one. She thought was some of the boys slapping her at first. Then when she looked she saw blood running down, she had to hold it until she was taken to Kaunakakai to the doctor. I just heard that the other day. She told me she had fourteen stitches put in. (Chuckles)

WN: And you said had eels in there too? Did your father catch eels for sell?

HD: No. The eel was in the wall, that's where they stayed. Or, the white eel we'd find them in the pond. We used to go torching for 'em and use 'em for bait for fishing *ulua*. That's what they call the *āhā*.

WN: Also, you were telling me, too, that they had lot of clams over there?

HD: The clams, Bob Lilys and Tavares,. there were two of them working together. They were examiner of chauffeurs down in Honolulu here. Well, they used to come to Moloka'i, vacationing to go hunting and things like that. My dad had a hotel up in Moloka'i; a small one, six-room hotel. And they used to stay with us. And this is when clams first came to the Islands. I think they were imported from Japan. They called it the Japanese clams at that time. It's tiny ones, just about so big, with different bright colors on 'em. Brown, blue, and so forth, white. So they told us about the clam, and they says, "Well, next time I come up I'll bring some clam for you." So the next time they came they brought two bags of clams. So my dad took the two bags and spread 'em all over the fish pond. And clams were plentiful. In fact, just about only two inches deep and went for about six inches was almost solid clams. Then finally, the clams got a disease and just all died out.

WN: When did you notice that happening?

HD: Oh, that was later. I was here, I was in Honolulu then. That's after '25. I was in Honolulu then when that happened.

WN: And the clams were mostly what? On the west end of the pond or all east and west?

HD: Mostly on the south end right along the wall, just a few feet inside from the wall. Wherever there's water, where the water stood. Even on low tide, still water in that area. That's where the clams were.

WN: Oh. Near where the *hale mākāhā* was?

HD: Right where the *hale mākāhā* on towards the east of that pond. Yeah.

WN: Did he sell clams at all?

HD: No, he never sold the clams. He used to let people go and just dig if they wanted. Anybody who wanted could go inside at any time. We'd go down there and we'd see maybe sometime two or three people getting clams. We never bothered them. And we used to get it when we wanted it. There was always plenty so we never bothered. And I don't think anybody wanted to buy it at that time. So, we just gave it away.

WN: How did you eat clam in those days?

HD: That days we used to make clam chowder or take clam and just put it on the grill until it opens. Well, before that, you have to take the sand out and to take the sand out you have to soak it in a tub of salt water. And they'd open and close and throw the sand out. And maybe leave it overnight then your clam would be free of sand. And put it on the grill—the charcoal grill—and eat it that way. Just take it right from the shell. They were good. (Chuckles)

WN: What about mullet? How did you folks cook and eat mullet?

HD: Mullet, well, we used to eat it raw, take it and fry it; broil it; and dry it; and make soup out of it even. One of the Hawaiians' cure for fever is to not to eat too much heavy things so you take mullet and make soup out of it. And they used to make soup and break the meat up into the water, then you boil it and take that as a soup.

WN: What else was in the soup?

HD: Oh, just a little salt. Butter and salt, that's all.

WN: No vegetables or anything . . .

HD: No vegetables. Just plain mullet soup. So that's what they used to do. That's how we used to eat the mullet. Mullet was one of the fish that was good almost any way you want it. It's a very, very good-eating fish. Well, shall we take time-out?

WN: Oh, okay.

(Taping stops, then resumes.)

WN: Okay, what about *limu?* Was there *limu* in the pond?

HD: Some ponds had *limu.* 'Ualapu'e Pond had no *limu* at all. It's all muddy and sand and dirt mix, kinda dirty, dirty sand and mud. That's what they had. And then it had what they call (*'ākaʻakai*) yeah. That bulrush in 'Ualapu'e Pond and that was one of the bad things about 'Ualapu'e Pond. The bulrushes were, the water was a little deep. And when you go to start putting your net in the water, you catch a good catch the first time, but you can't catch any more fish after that. They all run in the bulrushes, and enough water for 'em to hide. And even below the bulrushes—the roots—had sort of a bench inside of there and below that was

hollow in some places where the fish would go under this bulrush and hide. You can't catch 'em. No way you can get 'em out. My dad and I had went in there twice to try to dig up the bulrush. Well, was going fine. First day was fine. The second day we went there and I was chopping with a cane knife and the cane knife hit the water, flew up and hit me right on the (shin). And the cane knife was practically stuck on my shin. I pried it loose and that was the last we ever . . .

(Laughter)

HD: . . . tried to get rid of the bulrush and found out it's not a good job to do. So.

WN: Were there a lot of bulrush?

HD: Oh yes. There's lot of bulrush in there. Lot of bulrush. About, oh, let's say about 10 or 15 percent of the fish pond I think was bulrush.

WN: I know the east end of the pond has a lot of bulrush.

HD: Yeah east, towards the northeast. Closer towards the road, yeah.

WN: What about mangroves? Was that a problem back in the '20s?

HD: No. Only few—well, the West End [of Moloka'i] below Kaunakakai, that's where these mangroves was brought in. Jim Munro, he was the manager of Moloka'i Ranch. He imported the mangroves from Australia.

WN: Oh, yeah? James Munro did that?

HD: Yeah. And planted it on the West End. That's why the West End fish ponds, the place is just covered with 'em. And during *Kona* weather the seeds would float up towards the east, see. And they kept depositing and growing, and then more seeds dropped and kept going, going, going till finally went all the way up to Aha'ino [Kihaloko] Fishpond, my fish pond that I had up Aha'ino. Along the wall had the mangroves growing. Inside, further, had solid wall of mangroves, but it seems like it's all cleared off now. I sold that property, and the person who bought it had it all cleared out and had the place pretty well filled.

WN: I know 'Ualapu'e, mangroves is a big problem now.

HD: Oh, never had any mangrove there before when I was there. There were no mangrove there. Gee, that's terrible. That darn mangroves they really take over. I think they used mangroves in Australia for extending land. The mangrove would catch all of the silt that came in from the ocean and just build it up and finally there'd be land rather than water. So, that's what Munro tried to do, I think, down towards Pāla'au side. Planted all these mangroves so they could fill up that area. It got to be a pest instead.

(Laughter)

WN: What was the freshwater source for 'Ualapu'e Pond?

HD: Fresh water was where Ah Ping Store is. Little below Ah Ping Store. And I don't know if the clearing is still there—there's supposed to be a little clearing there, and then there was a freshwater well over there. People used to go there to get water to drink, in fact. And it was a little brackish, but it was quite fresh. Fresh enough to drink.

WN: There's a name for that, that spring?

HD: Yes, there's a name to it [Lo'ipūnāwai.]

WN: 'Cause I know they were saying that there was a HVB [Hawai'i Visitors Bureau] sign pointing it out but nobody could really find it. Nobody could see it.

HD: Oh, it was pretty well exposed before. Yeah, I used to go there and, in fact, drink water from that well before.

WN: Oh, yeah?

HD: Uh huh. Yeah, it's right near the road, not too far away from the road. Less than I think just about twenty-five feet away from the road.

WN: Now, was that the only freshwater source for the pond?

HD: In the middle of the pond, in the pond, there was another hole in there where fresh water used to come up.

WN: In the pond?

HD: Yeah.

WN: Oh? Do you remember where it was?

HD: Uh, it's about little more towards the east of the middle of the pond. Little more towards the east and little towards the bulrushes. Now, I can't say that it's still exposed. Now it might be all covered by mangrove. Even the well may be covered by mangrove, I don't know. 'Cause the well was right at the edge, not at the edge of the fish pond, the fish pond was little further out, but there was a sort of a marshy area there below that well.

WN: How did you know there was one in the middle of the pond?

HD: Well, we used to go there fishing and it'd be deeper. See, the water would be up to about here most of . . .

WN: To the chest?

HD: . . . in the fish pond, but when we get to that hole, well, the water would be about six feet deep and over. It would be over our head. (Chuckles) It'll be way over your head. And the water would be cold, very cold there. So that's why . . .

WN: Is there a name for that fresh . . .

HD: Well, they would call that there *kālua moʻo.*

WN: *Kālua moʻo.*

HD: Yeah, that's a *moʻo* hole. *Moʻo* is a lizard or crocodile or something like that. You know, the old Hawaiians they seem to have had some sort of a animal or crocodile or something like that. Here, I don't know. That's why they call it *moʻo.* Now, most people tell you *moʻo* is lizard. Well, *moʻo* is lizard. *Moʻo* is also a crocodile. So, in someplace like in Keawa Nui Fishpond, not in the fish pond itself, but when they were filling in that area just towards Kaunakakai, west of Keawa Nui Fishpond, that Kilbey property. One of the Ah Ping boys got married to the [Curley] Kilbey's wife and she owned the property below. And they were leveling that property. Some of the fellows were dredging and stuff like that and they found a hole in that fish pond. And this fellow claimed he saw that *moʻo* come out and he just quit. He wouldn't go back to work. He left. A Japanese man. He absolutely refused to go back to work. He said, "No, no, no. That thing is over there. I can't go fool around, I can't even close this hole up." It was one of these holes that they call *kālua moʻo.* That now that was just told to me, some story about that area. The fellow wouldn't go in to fill up the place because they were dredging. And they were bringing the dredging material up there and he was leveling it off. And when he came to that area, he saw it and said he won't do anything more—*pau.* (Chuckles)

WN: So all holes were called *kālua moʻo?*

HD: Well, I don't know whether they were all called *kālua moʻo,* but that's the general name. In other words that's a *moʻo* hole. Whether that pond had a *moʻo* or not I don't know. It all depends on certain ponds. Certain ponds had it, certain ponds didn't. But they usually call that *kālua moʻo.*

WN: I was wondering, living in that area of Pūkoʻo, where did you get your fresh water?

HD: In Pūkoʻo we had a well of our own. During that day, we had a windmill and we had a tank up by the windmill that used to pump the water up. The water was a little brackish, I think about 250 parts per million or so, salt. And we used to pump it up to the reservoir or the tank. And then from the tank it was distributed to our house. It's our own private system. We used to use it for our drinking purpose, watering the garden, and so forth. My dad always had a garden, so we always had fresh vegetables all the time. Corn or whatever.

WN: Was there agriculture near ʻUalapuʻe Fishpond? People grow *kalo* or . . .

HD: No, not that I know of. Not during my time. The only place that they used to have taro patches was Kaʻamola, the place that they call Kaʻamola. You know where that *Bounty* and them landed on the tree, the airplane? They have a sign there [i.e., Smith-Bronte Landing]. What you call it—Visitors Bureau sign—where *Bounty* landed. Just little bit west of that, they used to have taro growing there. Taro, watercress, and stuff like that. That's the last part that I know of that had taro around there. They used to raise taro in Moanui at a small area. They used to have taro in Waialua. But other places, very few. And that Kaʻamola I think was the

last taro patch that I know of towards the west of Pūko'o. They had a rice patch at Kawela. I remember when Anui, was a Chinese person that used to cultivate taro. Rice, rather. And that was the last—used to be taro patch and finally it converted into rice patch.

WN: I was wondering, too, did the pond have to be cleaned at all? Did the pond have to be cleared? How was it maintained?

HD: I don't know of anyone maintaining their fish pond, except some people would go in and try to dig it up, but they never did. Not that I know of, not the old-timers anyway. There was no way of doing anything to the fish pond. Seems like those fish ponds lasted from the old days until now. Some of the fish ponds are still in existence without cleaning or anything. So I guess it's self-cleaning by the water going in and out.

WN: The tides.

HD: Tides.

WN: I see. And how did you folks fish in the fish pond? What did you use?

HD: Well, we usually used nets to surround a certain area, maybe two or three times. If we do it for home use, we have a net maybe about 2[00], 300, or 400 feet long. Either gill net or drag net. So if it's a drag net it'll be made of heavier twine so the fish won't gill, and smaller mesh net, and we'd drag it ashore. And whatever fish we catch, why, that was it. And if we did it by gilling, then we'd stretch the net across one area and go and try to chase the fish towards the net. And that's another way that we used to get fish. That's only for home use now. Gilling or small section was for home use. Now, if we do it for commercial purposes, then we try to get enough net so that we can scoop the whole pond at one time or half of the pond. Get half of the pond and drag the net to shore. And that would be heavier mesh net so it won't gill.

WN: How often would you fish?

HD: Well, if we do it for commercial purposes, once a year is about the maximum we do it. Because if we do it more often, you'd fish it out.

WN: And what would be the yield?

HD: Well, I know 'Ualapu'e Pond, this is our own experience, when my dad used to scoop it up like that, sometimes the yield was very poor. But a good yield was up to about, oh, 800 to 1,000 pounds. That's maximum now. That's maximum. That was when we first got the fish pond and the fish pond was idle for a long time and the fish were plentiful. And nobody went into there to scoop up fish at all. That was the biggest haul we had—about 800 pounds. After that, when we scoop sometimes we get about 100, 200. That's about the size of it. And well, you take the fish pond owners. They didn't care to scoop up too much. As long as they had it stocked, then they'd catch a little more. But if it's not well stocked they'd hesitate about scooping it. They'd take a little bit, couple hundred pounds they didn't mind doing that at a time. So that's usually what they do. Just enough to keep it to pay for itself, I guess.

WN: So couple hundred pounds would pay for itself.

HD: About so often. Maybe every month, two months or so, take a couple hundred pounds out. Enough to pay for the taxes and (chuckles) so forth.

WN: How much—do you remember? I think I asked you this before. How much did he pay for that pond lease?

HD: I think my dad, if I remember correctly, it was eighty-one dollars a year. That's what he paid for the lease of that pond. That eighty-one dollars seems to stick in my mind.

(Laughter)

WN: And with one scoop, you know, what percentage would be mullet and what percentage would be barracuda . . .

HD: Most mullet. Very few *awa.* As I said, there were two types of *awa.* Very few, mostly mullet. Barracuda, oh, maybe if you catch about a hundred pounds of fish maybe about twenty or thirty pounds would be other fish—all the rest of the fish. Very little, maybe sometimes only one barracuda, sometimes more. But, variable anyway. Some ponds have a lot of barracuda and I think that Kūpeke Fishpond now, if you walk along the wall along the road, you could see all the barracuda. Oh, coming right there during the high tide. Now, that's right alongside of the road. The fish pond comes right up to the road. You go there when the tide is coming in or almost filled you see the barracuda in there about this size.

WN: About one foot?

HD: Yeah, about a foot. Yeah, plenty of 'em. Hoo! So I think someday they [barracuda] gonna eat that pond out of fish.

(Laughter)

WN: Was there a difference in the quality of the mullet caught in the fish pond as opposed to catching 'em outside?

HD: Well, usually, yes. Mullet caught inside is better-tasting. They don't run around too much, you see, so that the meat is, well, it's firm. And of course, the outside mullet is good too, but there's a different taste to the inside and outside. Mullet in the fish pond is more tasty and usually fatter. Some Kūpeke Fishpond [fish] you go to open up in the stomach, they have about that much fat in it. All along.

WN: About half inch?

HD: Half an inch of fat.

WN: Yeah? Was it because they had more algae to eat?

HD: More food. Yeah, more food. And they eat mud too. They eat certain type of mud that seem

to give them nourishment. Algae and this mud and now what they call that now, that floats very—almost microscopic things in the water. They have that in the fish pond too, and that they eat.

WN: Did your father ever have to feed the fish?

HD: No, no. He never fed the fish at all. I know fish ponds in Kalihi [O'ahu] they used to feed it with bread. They used to feed the fish. And they used to scoop it up more often. By doing it that way, their fish grew up faster. They had enough to eat so they didn't have to go struggle for food (chuckles).

WN: Do you remember any *kapus* or legends associated with the 'Ualapu'e Fishpond that you've heard?

HD: No. Not that I know of. Everything was free. No such thing as *kapu* that I know about.

WN: What about, you know there was this. . . . People telling me that menstruating women shouldn't go near the pond or on the wall or anything like that?

HD: Well, yeah, that usually, all women, when they're menstruating, there was restriction in the old Hawaiian rules. Anywhere, no matter what you did. Even when they went fish *'opihi*. If lady were menstruating, it had certain areas that they couldn't go. There's a place in Moloka'i, Hāka'a'ano, between Hāka'a'ano and Pāpalaua, there's an area there where the water drips down. Little, light waterfall. Not much, just like about a faucet, just like a faucet being opened, about. And they claim over there is what they call Waihilahila. When ladies go there if they menstruating, they get underneath the water. The water be falling here, when they get under it the water moves away. It just keeps shifting from place to place. I guess, maybe just coincidence. I think you've seen a waterfall that shifts like that too, so this here just happened to do it when a lady is there. Or maybe it does it every so often anyway. So when they get there the water would run away so they'd get suspicious. Say, "Oh, oh *kapu!*" And that's about it. (Chuckles)

WN: What about stories or legends about the area? People say 'Ualapu'e was a scary place.

HD: Yeah, that's true. They said it was a scary place. In fact, that—pertaining to that spring—there was something there where some of the old-timers, I think there was a hidden spring or something pertaining to a hidden spring. And people that came around that area, they had to do certain things in order to be able to drink water or they'll find it. And if they didn't do that they couldn't find the spring. Something pertaining to that. And I think somebody was supposed to have been slain there, some old Hawaiian. I don't know too much about that. All I know, it never bothered me. Never bothered me at all.

(Laughter)

HD: When I used to go down there all alone to the fish pond when I was fourteen, no problem at all.

WN: When you were staying at that *hale mākāhā*, what did you do for light?

HD: Well, I had lantern.

WN: You had lantern. Kerosene?

HD: Yeah, kerosene lantern.

WN: Did you have to cook your meals there or anything?

HD: No, no. Only during the night after I left home to go down there and watch the fish pond. First thing in the morning come back home.

WN: Let me just ask you a little bit about your schooling, then we'll end it for today and pick up next time.

HD: Okay, fine.

WN: So, where did you go to school first?

HD: As I said, I went to Lahaina when I was about seven years old. Then I was transferred up to Kalihi Waena School [O'ahu]. In fact, I was never in the primer grade, I went into the second grade when I went to Kalihi Waena School. That was about 1909, 1910, 1911. So I went to Kalihi Waena. And then we had a good teacher up in Kalua'aha School. That was, I think they had a *Haole* teacher there by the name of Luden, Miss Luden. She was a very good teacher so my dad took me back home and told me, "There's a good teacher so you stay home." So I'd go Kalua'aha School. Then finally, after she left, he says, "Well, there are all Hawaiian teachers here again, and Hawaiian teachers they're not too good, so you go back to Kalihi Waena School." So I went back to Kalihi Waena School. I was in the fourth, fifth, and sixth grade at Kalihi Waena School.

Then went to Moloka'i. I think I went to Moloka'i for the seventh grade. And then I took tutoring from Mrs. (Mahikoa). I took tutoring in Moloka'i from one of the teachers that were teaching over there. For eighth-grade schooling from September to December.

And after December, the following session January after New Year's, I went to Honolulu Military Academy. And then I graduated in 1923. I started with the eighth grade. I was there for about four and a half years. Then graduated and went to the University [of Hawai'i]. And as I said, [after] just a short period of time, I had to leave, then went back [to Moloka'i] again and went to work for a whole year. Exactly one year. I started in August and I ended in August. So in September I went back to school—university again. And I had to leave. After that, when I worked for the Board of Water Supply, I knew quite a number of boys. In fact, I was second team [on] that Wonder Team that they had up at university. I was on the second team.

WN: Oh really? The Wonder Team?

HD: Yeah. Willie Crozier and I never did play a game, but I used to scrimmage with them and things like that.

WN: You mean like Pump Searle and . . .

HD: Pump Searle. Yeah, Duke Thompson and [Willie] Wise and Johnny Morse and all of them. Yeah, we were all friends up there.

WN: Wow, that's an accomplishment to be on that team!

HD: Well, I was the second team now, not the first team. Second team.

(Laughter)

WN: You said in 1923 you went fishing with your uncle. What did you do?

HD: We went during [school] vacation. In fact when I was going from 1918 on, every time I had my vacation, my uncle would have a sampan and he'd come to Moloka'i and he and I would go fishing. We'd go Wailau, Pelekunu, and all of those areas. Go fish for *'opihi, hīhīwai.* And he and I used to go and fish for *akule* and *āholehole* and stuff like that. And we used to do very, very good. And sometimes we go over there, just he and I, we catch in one evening about 600 pounds of *akule.* Then we'd ice it, then we go to Wailau. And the Wailau people few nights before they'd go and catch *wī hīhīwai* and they'd bring it down, put it in a box, keep it alive, leave it in the stream. Then when we get there we pick them up the following morning—early in the morning. We go out and we make sure that it's a morning where the tide is low. Then we go out and catch *'opihi.* Drop 'em off here and there and take 'em to shore with the little skiff. And then my uncle and I would go on to another place. We'd anchor the sampan and then we'd swim ashore to get *'opihi* of our own. He'd fill up a bag, I fill up a bag, and then we'd come back to the boat and go back and pick up all of these people. They all have a bag. So about four of them, be four more bags, so we'd have six bags of *'opihi.* Take them home, get all the *hīhīwai* and it'd be about noontime. And then we'd come back towards Pūko'o, load the *'opihi* and *hīhīwai* on the truck, and run it down to Kamalō, where the boat to Honolulu would be. And we'd have it all packed, ready to go in bags or so forth, and ship it to Honolulu. And we had a regular market that it came to. And the fish that we had aboard, the following morning, we'd take it to Lahaina. And we'd get, as I said, before, Lahaina was the best price for *akule, āholehole,* and mullet and fish like that. So when we had that, our fish, we'd run over there and we'd get twenty cents a pound. So we get about 600 pounds, twenty cents a pound, would be pretty good sum.

WN: Prices were just as good on Maui as Honolulu?

HD: It was better in Maui.

WN: Better on Maui?

HD: Yeah. Usually in Honolulu the price would vary, depending on the amount of fish that came in. If somebody got in with a big load of fish, you couldn't even sell your fish sometimes.

(Laughter)

WN: You have to get there at the right time.

HD: You have to get there in the right time, that's right. So that's how we did with the fishing. We did pretty well. I made enough money to take care of my (expenses). During my school days I had enough money to go around with, anyway, didn't have to write home for money. (Chuckles)

WN: Did he pay you salary or commission?

HD: No, on the amount of fish we caught. We divided up. He took one share, I had one share, and the boat had one share. So one-third. I'd have one-third of the money. So it was fine. Was really good. Worked out fine.

WN: Okay. What I want to do is stop here and come back one more time. We can talk about your boyhood in Pūko'o, things you did as a child. And then, your adult working time. Okay?

HD: Okay.

END OF INTERVIEW

Tape No. 19-3-2-90

ORAL HISTORY INTERVIEW

with

Henry K. Duvauchelle (HD)

January 9, 1990

Kuli'ou'ou, O'ahu

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Henry Duvauchelle on January 9, 1990, at his home in Kuli'ou'ou, O'ahu. The interviewer is Warren Nishimoto.

Okay, Mr. Duvauchelle, last time we were talking about your father's experience with 'Ualapu'e Fishpond. And right now, today, I want to talk about your experiences in Pūko'o; growing up in Moloka'i.

HD: That'll be fine.

WN: Okay, so why don't we start by having you tell us. . . . You were born in Honolulu, right?

HD: Yes.

WN: Yeah. Okay. Can you tell me why you folks decided to come back to Moloka'i?

HD: Well, my father was born there [Moloka'i] and he had quite a lot of property up there. And he felt that at that time he had been working long enough with the government and felt that he wanted to go on his own. He had accumulated some money so he wanted to buy some cattle, which he did, and went up there intending to do some farming, fishing, and whatever he could do. And that's why he moved up there. To be on his own.

WN: Was your grandfather still there?

HD: No, my grandfather died when my father was just about nine or ten years old. So he was on his own practically almost all his life.

WN: And what was the house like that you folks lived in?

HD: Well, we had three houses right in Pūko'o. One house is where my brothers, half brothers rather, lived. Two of them, anyway, lived in the house on the east end of the lot. And the middle section is where our regular home was. That's where my father and mother lived and all of us children with my father's second wife. And the third house was my grandmother's [Mary Lynch Duvauchelle]. My grandmother lived there with one of my other half brothers. And they

stayed there for quite a while and then finally they moved down about almost a quarter of a mile below where my dad had another piece of property and a home. And my grandmother wanted to stay down there. And my brother wanted to go with her and he was raising pigs in that area with my grandmother.

WN: I see. Did your father ever tell you how he acquired those properties?

HD: A lot of that properties like the one where he was living, he got that from his grand-uncle and other relatives. In fact, they were given to several of them. Then they made some exchanges so that my dad was happy with what he had and so were his other brothers. And others, he bought. Like, for instance, the one right across where I said my grandmother was living. Pu'ulua is the name of that area. Below was an eight-acre piece of property that was being sold at auction. At the same time, they were trying to sell the (Mapulehu property). Let's see, that's right next to Kaulu'ulu. That's where Pearl Friel [i.e., Pearl Meyer Friel Petro] is living now. That area, they were going to sell that at auction, too. And he wanted to bid on that, but some of the fellows who had wanted the property also made sort of an agreement with him for him not to bid on that. And they won't bid on this Pu'ulua *makai,* you see. So my dad felt that was a pretty good idea. At least it would be simple. When the auction came up, the property up at Pu'ulua—Puna'ula rather, was being sold, he wanted to bid on it but because of his agreement he laid off of it. And it was sold to someone else. These people only went so far and they stopped. And, oh, my dad was telling him, "Go, why don't you bid some more."

"No, no, no. Leave it alone." So he left it alone and the thing was sold. Then when the Pu'ulua *makai* came up for auction, they also bid on that one. They went against their agreement, and my dad had to bid up to $600. Let's see, there were eight acres, and he bought it for $600 at that time. That's for that piece of property.

Now, another piece of property that he got was *mauka* section, Pu'ulua *mauka.* He bought that from (Andrew) Bannister. Bannister owned that property and he had a few head of cattle on there, too. So he bought the property with the cattle.

And then later, this is about 1916, I think it was, or '17, this property up at Aha'ino, about 210 acres, was going to be sold at auction. The Cookes had surveyed the property and I was working with the surveyor, [Hugh] Howell. He asked me to help him to survey the property. So I went up there and was a rod man for him while he was surveying the property. After we worked quite a while and he told me—he says the property is going to be sold at auction. So I told my father, "Oh, that property is gonna be sold at auction."

And he said, "Oh, gee. That is good idea." So he told my mother, "When the thing comes up to auction, you go down in Honolulu, you go bid for it."

She said, "Oh, oh, okay fine."

So when the auction was supposed to be started, she came down. And she knew the auctioneer, so she told him she was going to bid on the property. He says, "Fine. Very good." So he says, "Well, where are you gonna be?" She says she'll be sitting in this corner of the place there and she'll be bidding. "Fine." When the bid came up, the Cookes had put on a upset price. The upset price, I think, was a thousand dollars. So when the auctioneer called for bids, one of

[George] Cooke's people bid a thousand dollars. So he says, "Okay, thousand dollars. Is there any other bid?"

So my mother said, "$1800."

So he says, "Okay, $1800, $1800."

And these people that were bidding, they had several of them in that auction room, nobody knew who was bidding. So they started looking around, they thought maybe it's one of their other people bidding. They didn't notice that my mother had signaled to the fellow how much she wanted to buy it for. So they had first call, second call, no further bid, "Sold to Mrs. Duvauchelle." Hoo, few minutes after that, Cooke come in there. He says, "How can I sign? Can I sign now for buy that piece of property?"

The fellow says, "Oh no. It's sold to Mrs. Duvauchelle." Hoo, he was angry. He was angry with his people, too, because they didn't get it, see, and he was wondering why they didn't do it. Well, nobody knows why because they felt, "Oh, I thought he did it."

"No, no, I thought you did it."

So that's how the property was sold. And that's, well, one of the reasons that Cooke got very, very angry at my father.

WN: What did the Cookes want to do with the property?

HD: I don't know. They just wanted to—they had the. . . . Mapulehu was that other piece of property that was being sold at auction. Well, they had that piece of property. They used it for a dairy and also for an ice house up at that end. And so they had something there so maybe they wanted to expand to get some other piece of property, because most of their properties were all down at the West End. Say, from Kaunakakai and beyond. So that's why. I think he wanted to move into the east section, because I think the east section is the better section of the whole Moloka'i anyway. So maybe he wanted a piece of that. That's how my dad got those pieces of property.

WN: And were you around at that time?

HD: Yeah. Oh, yeah. That's just before I went to school to Honolulu Military Academy. In 1918 I started, or 1919, when I first went to school.

WN: Tell me something about your house—the house that you grew up in. What did it look like?

HD: Well, it was this old-style house, somewhat like those that you see today in New Orleans and places like that. A home with the veranda practically half around the house. We had a kitchen on the west end of it, of that house, and then we had a big dining room. My father expected a big family so he always had a very big dining room (chuckles). To make sure that they have enough room for everybody to sit and eat. Then we had quite a big-sized living room and a big bedroom with a big *pūne'e* from one end of the room to the other. That's where we all slept. My father and mother was on the west side of the beds. And all—everyone of us—were on the same big *pūne'e*. That's what the house looked like.

The green house—we called it the green house because it was painted green—that's where my half brothers lived. It had a living room and three bedrooms. So enough for one room for each of them, although only two of them lived there.

Now in Pu'ulua, was quite a big house there, quite high. It was built, oh, maybe about four feet off the ground. And it had quite a big living room, one big bedroom, and another dining room right alongside of it, which was not used as a dining room. This green house had no kitchen at all. Nor did the other house next to our home have any dining room or kitchen, because everybody ate in the middle house. That's where everybody came to have their dinners—all their meals. And that was about the way the houses were arranged.

WN: So thirteen of you lived in one house, your brothers and sisters?

HD: No, in that day, I think it was less than that. Because, let's see now, this was before 1918. So this must have been about 1916, so there were, let's see: two, four, six, eight. About eight of us, children. So eight, three half brothers, eleven. My grandmother, twelve. She died in 1913, by the way. And so there were about eleven or twelve of us at that time.

WN: Oh, and the younger ones were yet to be born?

HD: Yeah, there were about four more to be born.

WN: Now, your [paternal] grandmother [Mary Lynch Duvauchelle], do you remember her at all?

HD: Oh yes! I was about ten years old when she passed away. Yes, I remember her quite well. She was a very strict woman. And we used to play around the place there. I don't know, for some reason or other, she didn't like me but she liked my sister. And my sister was her pet, just like my other half brother was her pet, too. When she had a pet, well, they couldn't do anything wrong. So whatever I did was wrong because it contradicted the other two and she didn't like me. And I know she couldn't speak too much English and she used to tell me, she says, "*Ke make au, lapu ana wau.*" In other words, "When I pass away, I'm gonna come to haunt you."

(Laughter)

WN: You know why you felt she didn't like you?

HD: No. For no reason. She just—because my sister, Louise, she was two years younger than I was. And I think maybe because I was older or some peculiar reason is why she didn't like me. I didn't do anything against her (chuckles), but that's just the way she felt. So anyway, I told my father about [what Grandmother said]. I was really afraid of it, see, and he told me, "Well, next time she tells you that," he says, "*Hele naonao e ki'o ēulu ko po'o ke make 'oe.*" In other words, "When you die—when you get buried—I'm going to have my ants going right on top of your head." (Chuckles) And that was a bad thing for the Hawaiians. And I did tell her that. Ho, she was mad. She was mad. But after that, she and I got along pretty well.

WN: You spoke back to her in Hawaiian?

HD: Yeah, I spoke to her in broken Hawaiian. At that time I was living at home and, as I mentioned

to you before, my father didn't want us to speak Hawaiian. He wanted us to speak English, because English is the coming thing for us here so let's not talk Hawaiian. You can pick up Hawaiian at any time. But English, you have to learn and get well educated so that you could get along when it's your time to work and so forth. So that's why I didn't learn Hawaiian until I came to Honolulu schools. Now, my maternal grandmother [Pua'ala Wood Williams], she also couldn't speak English. And when we came to Honolulu to go to school, my sister and I had to learn Hawaiian. She made us . . .

WN: You had to relearn Hawaiian.

HD: Yes. Because we couldn't talk to her in English. She didn't understand. So she used to have that, what they call the *nī'au* broom. You know, like you see standing in the corner over there. She used to take that *nī'au* broom and every time we spoke English she'd hit us on the legs, see, so we had to speak Hawaiian. And that's how we learned Hawaiian.

WN: Interesting.

(Laughter)

WN: So how is your Hawaiian today?

HD: It's pretty good. (Chuckles) I can converse with almost anyone. In fact, today, I can converse with most of them because lot of Hawaiians now couldn't even speak Hawaiian. It's too bad because Hawaiian is a nice language.

WN: Beautiful language.

HD: Beautiful language.

WN: How about your three [half] brothers? Did you get along with them?

HD: Yes, we got along very, very well. In fact, they were very protective of all of us—their half brothers and sisters. Anything that they wanted they used to ask. Like for instance, sometimes they felt like they wanted to have a pie. They asked my sisters, "Hey, could you bake us a pie?"

They said, "Oh sure."

And they'd bake a pie for them, and things like that. But we got along very, very well with them. They were very good with us. In fact, much better than my own brothers and sisters.

(Laughter)

WN: How much older were they than you?

HD: Well, my brother Eddie, who was the oldest, he must have been about eight or nine years older, maybe even more. So about that anyway, maybe. And then my brother Waldemar was a couple of years younger. And Johnny was the youngest, so it's about six years difference. So I think Johnny was, I think, the one that's about eight years older than Zelie. So he was eight years old

when she was born, so you could see they were practically grown boys already and were able to take care of us.

WN: Did you folks all eat together in the same table?

HD: Yes, all on the same table. We had a long bench on one side of the table and on the other side we had chairs. So the younger children sat on the bench and the old folks—older brothers and sisters—sat on their chair. When we graduated from this here we went to the chair.

(Laughter)

WN: So who cooked the meals?

HD: My mother cooked. And you see, every one of us had chores. My dad made sure that everybody had something to do. When you're old enough to do that job, well, you graduated and did that type of work. And my older [half] brothers first took care of the cattle. The milking, the chasing—rounding up—of the cattle, branding, and everything else like that. That was their job. The younger children, well, maybe we took care of the garden, like I used to take care of the potato patch and take care of the garden with my dad. My dad was in charge of the garden because there were no vegetables on the island of Moloka'i at that time. If you wanted vegetables you have to raise your own. And if you had a friend that had vegetables that you didn't have and you had something he didn't have, you made exchanges. Because the stores there were only grocery stores. We didn't have markets in those days, so there were no vegetables at all. So we had to raise all our own. And so when we were able to take care of the garden, we went and took care of the garden.

Then after that, when my [half] brothers left home, then I was in charge of the ranch. Taking care of the cattle, taking care of the milking. In fact, when I was going to school, I had to milk eight cows before I went to school. (Chuckles) And my sister and I, we went to Kamalō School at that time. And our transportation was horseback. We went to Kalua'aha School and then afterwards Kamalō School. When we went to Kamalō School, we had horses. She had one horse that she rode all the time. We called that horse "Boy." And the horse that I rode was "Dandy." Until Dr. [Homer] Hayes, [Sr.] married his Kaai girl in Hawai'i and she came to Moloka'i. And she brought her sister there. Well, her sister had a donkey and she couldn't ride the donkey. They lived about little over two miles away from us. And the school was about five miles away from our home. So when we got to her place, we changed. I gave her my horse and I rode the donkey.

There's one funny story that I had about the donkey. One day I was riding, we were going to school, and these two on a horse—the horse just ran away and I was plugging along behind, you know, quite a ways back of them. And when we got to a certain district—now funny thing about donkeys. This donkey was the jack, see. And if there's another jack in a certain other area, and that jack comes after this jack, ho, there will be a fight or this other jack will have to turn around and run away. So this jack at Keawa Nui happened to be a powerful jack. So as I was plugging along, that jack made a howl and he started chasing this jack. That jack stopped short and turned around and took off. And there was nothing I could do to stop 'em. I was trying to pull on the reins, my saddle moved practically on his neck. And it just happened that one of the other boys that lived up at Manawainui, which is just a little before then. He lived up in the

mountains, Rodrigues, Charlie Rodrigues. He came down and he had a lasso on his saddle. Took the lasso off and as I was running by him, he chased after me and he threw his lasso and he caught me instead of the jack. So I had to take that lasso off and put it on the donkey's neck and stop the donkey. And that's the only way we could stop the donkey. And he finally had to lead the donkey all the way to school.

(Laughter)

HD: That was quite an incident.

WN: You could have been hurt.

HD: Could have been. Could have been. He could have taken me right through the bushes and could have knocked me off his back.

WN: So you had a five-mile ride to school?

HD: Five mile ride to school, that's right. Horseback.

WN: On horseback. Five miles back.

HD: That's right.

WN: How long did it take you to get to school?

HD: Oh, it took us about forty-five minutes to an hour. All depended on how the horses felt. (Chuckles) Sometimes the horse would feel all right and then we could gallop most of the way. Other times they didn't feel so good, they'd want to trot or they even wanted to walk. So if they walked slow--made the slow trip, it took us about an hour.

WN: Was it mostly on road or on trails?

HD: On roads. Yeah, on the road. We followed the road because my dad told us, "Don't go through the trails. You could get into trouble. Stay on the roads." So that's what we did.

WN: The road wasn't macadamized at that time?

HD: No, all dirt road. All dirt road. In fact, it wasn't until, oh, quite late that they got macadam roads in Moloka'i. I think it's after John [A.] Burns got to be governor [elected in 1962] then we got the roads about that time. Yeah, because I know we were trying to get macadamized roads there, but the Kaunakakai people, most of the people wanted first-class roads. So one day I was talking to some of the representatives from Maui and also the members of their Board of Supervisors at that time. And I told 'em, "Well, I don't think we want first-class road. All we want is the road where two cars can pass each other, just two-car road. That's all we need now. In case it has to be widened we can do that later. But I think that's all we need."

He said, "Well if that's what you need, that's not too hard. We can get that. But if you going to have first-class road that means sidewalks and all of that." He says, "Well that's almost

impossible."

So right after that they got the macadamized road in there. And took it all the way up to Hālawa, no, to Pu'uoHoku first and then finally went on to Hālawa.

WN: Do you remember cars in the early days?

HD: Yes. In fact, the only people that had cars when we were children was Moloka'i Ranch, Dr. [Homer] Hayes, [Sr.], and I think [Rex] Hitchcock. They were the only three people that had cars. My dad had a hack that we used to go around on and he didn't have a car until after 1916, when he bought his first Model-T Ford. Nineteen sixteen. Oh, it was quite a thing when he got that.

(Laughter)

HD: Quite a big change, too.

WN: Yeah, I bet.

HD: Yeah. When we used to see or hear the automobiles coming, they used to make quite a lot of noise those old days. When we used to hear the automobiles coming, we all run down to the gate to look to see the automobile go by. (Chuckles)

WN: So actually then, the people who owned cars were really the ones on Moloka'i who had the means and the money and the land.

HD: That's right, that's right. Dr. Hayes I guess, he got it because he was a doctor and maybe the government also helped to get his car.

WN: I see. You were talking about chores. What other chores did you have to do when you were kid?

HD: Well, I used to go fishing. In fact, they looked to me to supply the house with fish.

WN: Oh?

HD: When I was young I used to love fishing. I used to go out on the pier that they had there, on the [Pūko'o] Wharf. And I used to fish with the little bamboo and hook and line and catch quite a number of small fish. Oh, even some of these stick fish and other fish. *Awa,* for instance, is quite a good-sized fish. And that took care of the family. We at least had some of the meals supplied by my fishing. And I used to go out squidding with my dad, too. And, of course, when I was younger we always wanted to go out. But after we got on the boat we got sick and we wanted to go home. (Chuckles) And he'd get squid and, well, I'd help him kill the squid when he'd bring it in the boat and I'd hit it with a club, see. And then he'd leave the squid in the boat and keep going. And that made me learn quite a lot about squidding. So after that, I was a pretty good squidder, too.

WN: How did you catch squid in the old days? With the cowrie shell?

HD: No, they did that only in the deeper waters or when out of squid season, then they'd go out with the cowrie shell to get the squid. Otherwise, he'd be on a flat-bottom boat, usually about sixteen-footer and quite wide, so that the boat wouldn't displace too much water. And they could go into shallow water. And the water could be anywhere from, oh, maybe two feet to about eight feet deep. They'd go with poles, see. And they could spot the squid right from the boat. And right from the boat also, they'd spear them and bring it on the boat. They didn't have to get their feet wet, (chuckles) even. That's how they caught squid in those days. If they use the cowrie shell, then that's a different matter. They had to get outside of the breakers where the water is quite deep.

WN: Uh huh. How did you folks eat squid?

HD: Well, we boiled it and just ate it that way. After we boiled it we sometimes cut it up and made—or ground it up—and made hash out of it. And then another way was to dry it. When we catch a lot of squid then we'd dry most of it. And then when there's no squid, we had dry squid to rely on. Once in a while we, of course, would have raw squid. Fix it regular Hawaiian style.

WN: How often then would you have fish and seafood for meals?

HD: That was quite often. Quite often. Most of our food was seafood. Either clams, and fish, and lobsters and crabs, and things like that. And those days, the fish were plentiful. When my dad went squidding, in one day's time sometimes he picked up forty squid. Just on the boat the way how I was mentioning. And then if he wanted *kūmū* or other fish like that, he had special places. He'd go, stop the boat and anchor it, and dive with the spear and spear *kūmū*. And if he wanted *ʻōʻio*, we have a little *ʻōʻio* spot. We'd go and anchor the boat, in the channels where have sand bottom, and fix our hooks with the chum. And we'd bundle it all up in a, well, the *pākā* they call it. And then I'd throw it out and then pull the cord, and the thing would all unravel. And then the chum will all go out and the *ʻōʻio* would come along. So we would catch *ʻōʻio* that way.

And then if we wanted *ulua*, we'd go out to places where—in the rocky places, or right off the pier, in fact—the wharf. I used to catch quite a lot of *ulua* right on the [Pūkoʻo] Wharf. And then if we went other places, we'd put what we call a *kaukau*, a pole, that would stick in the rocks and block it up so that it'll be at about a thirty-degree angle. And then we have a line tied to the pole. And then the main line where we have our hook hanging down, we'd tie it up to that line, on the pole, with a smaller line so that if *ulua* would bite, they'd break the smaller line. And then we'll have the main line in our hands. And that's how we'd catch *ulua*, that way. And we used to do pretty good. Sometimes we catch three, four. And the *ulua* would be somewheres around from sixty pounds and even up higher. (Chuckles)

WN: Sixty pounds? Ooh. I bet when you catch *pāpio* you throw it back, then.

(Laughter)

HD: Well, sometimes we did. Most of the times we didn't. (Chuckles) Yeah, because when you go for the big *ulua*, the small one may come around too. But when they do come around, if you go fishing for 'em, the big *ulua* see you, they won't come near. They'll run away and they won't come back until night. Yeah, so that we used to not go fishing for smaller ones unless we wanted smaller type. Then we'd go try to catch 'em where we knew, like at the pier, we knew there

were certain places where they'd be running. 'Cause the small fish, *'iao,* would be running too. And these *ulua* come in to eat it. And then we used to go there with the bamboo, and throw our line, and then catch *pāpio.* Maybe about two or three pounds. That was good size for us. (Chuckles)

WN: Oh, yeah. So you did a lot of things on that [Pūko'o] Wharf, then.

HD: Yes, yes. I used to go out quite often on the wharf there. And we used to do chumming. And because of the chumming, fish used to come. Even mullet used to come around over there. We used to go with the throw net, and when they come close to the pier we'd throw our net and catch mullet that way too. My friend and I, Sakanashi, used to go fishing quite a lot. And he used to lease our property and he used to raise watermelon—mostly watermelon—and other fruits and things like that. Vegetables, rather. And sometimes he'd asked me. He says, "Heneri, we go fishing." He doesn't want to go on the boat, he wanted to go on the pier.

"Okay, what you want?"

Then he say, "Oh, *weke.*" Okay, we go for *weke.* So *weke* is not too far out from on the pier. We just little ways away, maybe about fifty feet away from the [Pūko'o] Fishpond. We go there and that's where I've been chumming all the time. *Weke* would be around there. We'd chum again, *weke* would come, and then we'd hook 'em. And when we go home, he'd take two or three for him. He used to have a saying. Every time I used to come home from school, he says, "Heneri come, *tako* come, Heneri come, *sakana* come."

(Laughter)

HD: So, yeah, in fact, my brother lives Moloka'i now, every time he sees me he always says that. "Sakanashi. 'Heneri come, *tako* come.'"

(Laughter)

HD: So we used to have a good life. We enjoyed it. We did our chores and we had our hard work and we had our pleasures, too. In the evenings we used to come into the living room. We had a piano there that my sister, Zelie, played. And we'd all sing together. My three half brothers, and the whole family would get up and they're all good singers—good musicians. I was the only one that didn't sing. I was more interested in fishing. (Chuckles)

WN: You were out fishing all the time, I think.

HD: Yeah.

WN: What was like, for example, Christmas like?

HD: Christmas, the family all got together. In fact, even when I was in school, Christmas vacation, Easter vacation, and summer vacation, we always went home. We sometimes bring friends from school that we made while we were in school. And they'd stay with us. We'd have, oh, a wonderful Christmas. Especially Christmas holiday. We always had *kālua* pig and almost like a *lū'au,* the whole family, Christmas and New Year's. Really, it's a *lū'au.* The whole family

would get together and close friends. That's how we spent our Christmas.

WN: What other holidays did you folks really celebrate?

HD: Oh, birthdays. Whenever anyone had a birthday, at least they would have a chicken in a pot that day when they'd come. To have a chicken those days was quite something. Pig was what we had most of the time, that is, when they have any celebration. And birthdays, usually chicken.

WN: How did you folks get the pigs and the chickens?

HD: Well, we always had raised couple of pigs, several pigs. We had a sow and we had a boar. And when we have litters, why, the litters we'd raise for. . . . Well, we'd know just about how big the thing is going to be during Christmastime. So we'd save that for Christmas or for New Year's and things like that or for a birthday, whatever. And the rest, if it's too many, then we'd either sell it or sometimes family would want one, we'd give it to them.

WN: Did you folks have any hired help at all?

HD: Very seldom, very seldom. We did most of the work. Once in a while we'd have someone come in to do work. But mostly outside work, not in the home. In the home my mother and sisters took care of everything. They had the regular chores of the house like, for instance, cooking, fixing of the beds, and things like that. They'd all work together. And maybe once a week they'll bake bread—the sourdough bread. My mother had to—oh, was a big pan she'd make the dough. Took her almost all day to get it ready to bake. And every one of us would give a hand, come in and mix, work the dough.

WN: Yeah, gosh. You were talking about cattle. How many head of cattle actually were there on the ranch?

HD: Well, we had little over 100 head most all the time. And when we have so many, maybe 100, then my dad would maybe take about thirty of 'em and ship 'em to Honolulu. Or when [Rex] Hitchcock would have some cattle to ship, and he only had a small shipment, we'd throw our cattle in, too, and ship the whole thing all at the same time. They have different brands, so they didn't have much trouble as far as the returns were concerned.

WN: I see. And the garden that you're talking about, what kind of vegetables did you grow?

HD: Well, we raised lettuce, cabbage—several different types of cabbage, and strawberries, corn, and let's see. Well, I think that's about it . . .

WN: And that was for family use only?

HD: Yeah, all for family use. Of course, we had quite a lot of banana trees, mango trees. Mango trees was up in the valley mostly, and guavas up in the valley. That's where we used to go up for guavas. Make jam and even for eating fresh like that. And mangos, there was a mango tree quite a ways up in the valley that we used to go over there. And up to Ka'ulu'ulu, we used to go up there, too. They, well, not exactly relatives, but we treated them like relatives and they treated us the same. This Kiha Ah Leong. She had quite a grove at Ka'ulu'ulu. Ka'ulu'ulu means

a "breadfruit grove." She had some breadfruit up there, she had mountain apple, mangos, and few pomelos, and few other fruits. And we were always welcome to come over there to get any type of fruit that we wanted. So I used to go over there to climb the mountain apple trees. She had white mountain apples and the regular red ones. So one day I climbed up this white mountain apple tree. Oh, it was quite a tall tree. I was near the top and just above my head was a stump about six inches in diameter. Someone had cut it off years ago. And I was picking mountain apples and stuffing it in my shirt. And I had quite a number of mountain apples in my shirt. All of a sudden I heard the branch that I was on cracking. It cracked and it just fell. I don't know what happened. I just reached up and got hold of that stump up there and saved my life. Otherwise I would have gone down with the branch.

WN: How high were you?

HD: I was about thirty, forty feet. (Chuckles) It was a tall, tall mountain apple tree. I'd say maybe about close to thirty feet.

WN: What kind of things did you do, as a boy, to have good fun, besides climb mountain apple trees?

(Noise in background)

HD: That's some tremor.

WN: Oh yeah?

HD: Something, I don't know what it is. Oh, when we were young we used to play marbles, we used to have kites, we had *pio*. I don't know whether you know what it is.

WN: Peewee?

HD: No, peewee, but *pio* is when you have two goals. You have a group of people in one goal, a group of people in another goal, all children. And then when you go out, somebody from this end can go out and touch you—*pio*. See, *pio* is you put your fire out. So then you're out of the game. Then whoever has anybody left, why, they'd win the game. So we played that. Kites, of course. We used to go hiking up the mountain. We used to enjoy going up, picking mountain apple or mangos or even guavas. We'd get some *maile* and things like that.

WN: Were there open fields at all to play those kind of games?

HD: No, we'd go to some people's property. Maybe in our yard we had places there. We had a regular dirt driveway. They'd be going in that driveway and was playing marbles. Span hole, have five holes you know, and we used to do that type of a game. Or we play fish, what they call fish. You have a box there with a fish [drawn] in the middle. You put all the marbles in there and then you try to shoot and hit the other fellow's king, and things like that. So we always had something to do, in fact. If it wasn't working, it was fun. And we had a lot of fun. Riding horses, and go up even as far as Hālawa on horseback. And . . .

END OF SIDE ONE

SIDE TWO

WN: Okay.

HD: Mm mm. We even used to go to Hālawa on horseback. We'd get a big group of people and we'd catch enough horses, and we'd go to Hālawa. There was a time when one of my friends, Duncan Thompson, we were in [Honolulu] Military Academy at that time, both together. And we went to Hālawa and we didn't have enough horses to go around. We only had about six horses and there were about seven of us. He was the seventh person, but he had a mule. So he says, oh, he'll ride the mule, so that'll be fine. So he rode on the mule and everything was good. Went up to Hālawa, went up to the falls. We go up to the falls with the horses, too, you could do that, see. Makes it easier. So when we got up to the falls, on the way back, the horses and mule, they were all thirsty, see. So horses, they reach down and drink the water. But the mule, they have legs that kind of short. Forelegs anyway. And they used to kneel to drink water. So I told Duncan Thompson, I said, "Duncan, get off the mule."

He says, "Why?"

I told him, "Get off the mule! He's gotta kneel down to drink water."

He said, "Naw, naw, naw." Then the mule knelt down and he went right into the water.

(Laughter)

HD: So it was quite funny.

WN: Was he a city slicker?

HD: Yeah, yeah. He lived in Gulick Avenue and King Street. That's where his family lived.

WN: Did you folks get into any kind of mischief while you were a kid?

HD: Uh, once in a while. Yeah, we did. When I used to go to school, sometimes—I know there's one time that I got in trouble over there. That is, I don't know why they picked on me. Somebody else did it to start with. Of course I joined 'em. (Chuckles) And this was [James] Poaha's house, right at Mapulehu, on the lower end of Mapulehu. That house was being used for many different things. Used to be a store before, was a post office afterwards, and then it was vacant. And this time it was vacant and we went to school. After school, coming home from school, one of the kids looked at the house and he says, "Eh, look. Nice window." He picked up a stone and he threw it and hit the window. It made a nice sound, you know, and we all thought it was funny. So every one of us picked up stones and started throwing it at the house and breaking. We broke all the windows in that one section of the house. Well, the owner of the house came up to my father. "You owe us three dollars and some-odd cents for repairing the windows. Putting in new panes and stuff like that."

"Why do you say that?"

"Well your boy, Henry, he broke the windows." So he asked me about it. I told him, "No, these other folks started. Right, I threw it too. Yeah, all of us." But we had to pay for the whole thing. (Chuckles)

WN: Ooooh.

HD: So that was one of the times we got into trouble. Otherwise, I was one that very seldom got into trouble. My brother, I think, got in more trouble.

(Laughter)

WN: I better talk to him then, yeah?

HD: Well, he passed away. The one that was. . . . He was two below me, Raymond. He passed away quite a while ago in an accident. So, anyway, when we used to go to milk the cows, he'd lag behind. I told him, "Come on, come on, come on."

"Oh yeah, yeah. Go ahead, go. You go."

And then first thing you know, I get to the where the cows were and start milking and he wouldn't come around. And after I milk all the cows, I'd go home. He's home already. He didn't come at all. Just turn around went home. Just the way he left us. He did things like that. He was quite a rascal. (Chuckles)

WN: What kind of work did you do to make some, you know, did you do any work—odd jobs—to make some money as a kid?

HD: The first job I had was for a plumber from Maui. He came over to do some plumbing work in the hospital. And he had no helper. So he wanted someone to help and nobody on Moloka'i knew anything about plumbing. And he couldn't get any helper. Not enough kids had wanted to work anyway. So he finally approached me and asked me if I wanted to go and help him. He'd pay me dollar a day to help him with the plumbing job. I told him, "Oh, okay." So I went to work with him to take care of the plumbing. And that's where I first learned how to do plumbing work. I worked with him for about one week, got all the job finished. So I had seven dollars and that was big money in those days (chuckles).

WN: Did you folks have plumbing in your house as far back as you remember?

HD: Yes. Yes, well, we had water with a well not too far away from our home. Just about, oh, maybe about fifty feet away from my grandmother's house. We had a well there, we had a windmill, and we had a tank that used to pump the water up to the tank. And then from the tank we had a two-inch water line that came to supply water throughout the garden and the house. We were one of the few people that had indoor plumbing. Most of them still had outdoor plumbing. Although we had outdoor plumbing also. So in case anything went wrong, like for instance, if there's no wind for several days. There'd be no water. Then we had to go and use the outdoor plumbing. So that's how we had it all supplied with water. The garden had plenty enough water,

enough to take care of the plants anyway.

WN: What about like the toilet? Was that indoors or outdoors?

HD: Yeah, we had indoor toilet. We had one indoor toilet. One toilet for one house, that's all, indoor. And the other houses had no plumbing whatsoever. And we had a bathtub, no shower. Just a bathtub and plumbing in the bathroom.

WN: You had hot water?

HD: No. No hot water. All cold.

(Laughter)

WN: What if you needed hot water?

HD: Well, then we'd have our wood stove. We'd start the stove, make sure we get couple of kettles of water. Then, that's where we got our hot water.

WN: Brrr.

(Laughter)

WN: Cold baths every night?

HD: Yeah, cold baths.

WN: Hooo.

HD: No, we never made hot water to go bathe. No, you bathe in cold water.

WN: Well, that would toughen anybody up.

HD: Yeah, and the worst part of it, if we took a shower. The shower was outside. And wind-blown, just a little lean-to around it. And that's where we went to take a shower. Maybe a lard tin, with plenty of holes at the bottom. And just a pipe running inside, so that you open up the valve and water would run into the tin and it'd sprinkle. Make a shower out of it that way. (Chuckles)

WN: I guess you didn't take long showers in those days.

HD: No.

(Laughter)

HD: No, you got out of there pretty fast. There was nobody waiting anyway. Everybody would take a shower and run out of there pretty quick. Yeah, it was quite cold (chuckles).

WN: What about electricity? When do you remember electricity?

HD: Electricity came later. We were one of the first people that had electricity on Moloka'i. We had a Delco system. We'll buy a whole bunch of batteries, and our lights were thirty-two volts. It was not like we have today, 110. It was just thirty-two volts. And that used to run our lights and also the washing machine. We had a washing machine, too. After we got the Delco, then we found out that they had the thirty-two-volt washing machines that we could use, so we got those too. See, my father wasn't—my family, they weren't rich, they weren't poor. Well, they had enough to get along. If he wanted something, he had to work for it. Like when he wanted the Delco system, he had to go out fishing to make sure he had enough money to buy the Delco system. And when he bought his sampan, that's the same way, too. He went out and made sure he had enough money to buy the sampan. Everything he did, he had to work for it, work hard.

WN: Was the major source of income the fishing?

HD: Mostly, yes. And later he got to be the road overseer of Moloka'i. And when he was a road overseer, then he had a regular pay. He was getting paid, I think, about $150 a month, or something like that. And took care of all of the roads on Moloka'i.

WN: What else did he do? I know there was a post office, too, right in your house.

HD: Later, he had the post office, yes. And when he had the post office, every one of us—that is, Zelie, Louise, and I—three of us—we were also postmasters. So when my father was busy, or when he went out on a fishing trip, we took care of the post office. So we all ran it. Well, he taught us all how to operate the thing, so it was very good. We all . . .

WN: What part of Moloka'i did the post office cover?

HD: It covered everything from Kamalō to Hālawa. Now, from Kamalō the people would come up to get their mail. Hālawa they had a mail carrier. The mail carrier would come bring the mail in to Pūko'o post office, and when the mail came back he'd help to segregate the mail. He knows all of the people living in his area. That means from Waialua on. He took care of them and he knew everybody. So he made sure he had their mail, packages, and everything else. He had a horse and a mule. He rode his horse and maybe had couple of bags of mail. And then, any freight and stuff like that came through the mail, why, he'd have it on the mule. Then he'd take it up all the way to Hālawa.

WN: He would pick up the mail at the [Pūko'o] Wharf?

HD: The mail, yeah. Yeah, the mail came—on steamer days—the mail came in through the steamer. And that mail carrier would go down to the wharf and pick up the mail and bring it to the post office. That was one of his chores. And we didn't have to carry it at all.

(Taping stops, then resumes.)

WN: Okay. You also told me that your father turned the house into a hotel or used part of the house as a hotel?

HD: Yeah, after a while. I mentioned the main house was broken down. They took it apart and they built a new home, new house. The one that Laura [Duvauchelle Smith] showed you a picture of.

That was the one that was converted into a hotel. It was just six rooms in that home. And one room was occupied by my father and mother. There were only five rooms that could be used as the hotel. When we had people coming to the hotel, all the children went upstairs. We had a sort of a half a story above in the roof section of the house. We had big *pūne'es*, several *pūne'es* in there, whereby all of the children slept. So when we had customers, we'd go upstairs. Otherwise, we all had our own rooms downstairs, too.

WN: Did he ever tell you why he made that into a hotel?

HD: Well, there was demand for it. In fact, the [Hawai'i] Visitors Bureau asked him to, if he could, convert his home to a hotel. So at first he didn't want to, but they kept talking to him. "Lot of people want to go to Moloka'i, but they've got no place to stay. So if you have a hotel I think you could not only accommodate these people, but you could also get some money out of it." So he finally said, well, all right, he'll do it.

So he had meals served, too. Four dollars a day was what he charged for the hotel, including meals—three meals. (Chuckles) Well, as far as meals were concerned, fish was free. He had fruits. He had papaya trees, we had mango trees. I mean not mangos around, but we had bananas—lot of bananas. And as far as beef is concerned, they used to go hunting deer, they have venison. And lot of these people that went up there, oh, they enjoyed venison. So that was fine, and if didn't have any type of meat like that, well, he'd either kill one of the pigs or he'd slaughter one of the cattle. And have meat for the hotel. No more cold storage those days, so no ice house or anything else. So we had to get the meat fresh. If we slaughtered one cattle—one cow or steer—we had to cut 'em all up and keep just what we can use and sell the rest. Because otherwise, it won't keep. And we hope that somebody else has a cattle or pig to slaughter also so that we could buy from them when they had anything. So that's how we got along with the hotel. That's why we were able to take care of the hotel at that rate—at that price in those days. Even those days, four dollars was quite expensive, but to give a hotel room and take care of all of the fixing of the beds and things like that. The janitorial work was all done by my sisters. So that was, again, all in the family.

WN: What types of people stayed at the hotel?

HD: Well, doctors that went up there for vacation. Lawyers, people from Mainland. In fact sometimes, we tried to turn them away. We couldn't handle [i.e., accommodate] them. And we told them so, "We can't handle you." And they'd still come. They still come. Trail and Mountain Club, one time they had forty people. They wanted to come up to the hotel. My dad wrote to 'em and said, "Don't come. We don't have accommodations for forty people." Well, they insisted. They said, oh, it's a hotel, we can make it. We can make it. We can rough it out. When they got up there, oh boy, they were all up in arms because there wasn't enough rooms, there wasn't enough this. My dad told them, "I told you folks not to come! Why did you come anyway?" So I don't know what happened, but I guess they got around somehow. They all had sleeping bags too. I think they had to sleep in the yard. (Chuckles)

WN: How did you feel about, you know, your father turning the place into a hotel?

HD: Well, I felt it's something. It kept him going. He liked it after a while. He said it was pretty good, was good living. Even though at that price, he says it was good living. So I felt was fine.

As long as we had a place to sleep, we didn't bother, it didn't bother us.

WN: It didn't disrupt your family life at all?

HD: No, no. It didn't at all. We all had chores to do so everything went along fine.

WN: Okay. Can you describe for me the neighborhood? The Pūko'o neighborhood? What types of families and people lived there?

HD: Right in Pūko'o itself, there were people that were working for—maybe doing odd jobs off and on—working for maybe Hitchcock, when he had to drive cattle, they'd go and help. They were cowboys. And when there was road work they'd be working on the road. I mentioned earlier, [James] Poaha. They were one of that type of people. Hawaiians. They worked hard. And they made a living the same way as we did, fishing, and jobs every now and then keep them supplied with some of the better things. Like for instance, they can buy bread, they can buy crackers, they can buy food from the stores. Maybe sugar, rice, and things that they cannot grow themselves.

And then little further up were mostly Japanese people that were doing farming. They'd have watermelon, corn, or other vegetables that they'd grow. But the vegetables were just for their home use. But watermelon and corn is what they raised to sell.

And then little further away from us, maybe about another 100 feet away, was the poi factory, Aipa. He had a poi factory. They'd usually pound poi by the old Hawaiian way, then they changed, tried to find another way to pound the poi. They had mallets just like the Japanese do with the rice, *mochi*. Well, they do the same thing with the poi with mallets. Well, that didn't work too well. They finally got a Model-T Ford and they backed it up right close to the factory and they had one of these meat grinders. And then they'd attach a belt to the rear wheel. They'd take the tire off and put a belt on the rim and run it through the grinder. And run the Ford and mix poi. That was much better. (Chuckles)

WN: Smart.

(Laughter)

HD: It worked all right. Then little above that was Ah Soon, a Chinese. He was our baker. He made pies, bread, and in fact, cook a meal for you if you wanted to have a meal cooked at a certain price. And then there was Ah Sing, who had a store. Right in Pūko'o we had two stores. Afterwards there were three stores, right close to each other. So this Ah Sing was one, before him was Akeo, and then across the street was Ah Pun [Chock Pun]. He was with Ah Sing first and he moved across the street. And then Apaiona, [aka] Lin Kee, he had a store. And later he leased that store out to Chow Kwan. So that was their job.

Now, little further up, Kūpeke section, that's, oh, about half a mile or three-quarters of a mile from Pūko'o, the Buchanans lived there. They had a fish pond [Kūpeke Fishpond] and that was their job to take care of the fish pond and things like that. Of course, some of them were retired, and some of them weren't working. So they made a living anyway. And that's about the size of it. Others had cattle. I know that another old man, he was a hunchback, Kekoa. His wife was

Kamoku. And he used to go out fishing—squidding. He was pretty good squidder, and that's how he made his living, all from fishing and squidding.

WN: So mostly Hawaiians, Chinese, Japanese.

HD: That's right. That's right.

WN: You folks all get along?

HD: Oh, yeah. We all got along very well. We need help, they're always willing to help. And most of them leased, whatever property we had, they'd lease it and they'd be working on that property. Sakanashi was one of them, Ikeda was another, and Seigi. And every time we wanted help we always asked them, they always came. When they wanted something, we always went to help them. We worked along that way. Help each other. All work together. We got along better with the Japanese and the Chinese than we did with our own Hawaiians.

(Laughter)

WN: Why is that, you think?

HD: I don't know. I think they [Hawaiians] expected lots of things for nothing. They always wanted things for nothing. They didn't want to work for it, and they felt that you had so you should give them some. And it was sort of a bad way with the Hawaiians. Some of them were very, very good, but there were few of them that were very selfish. They wanted everything. And another thing too, if you were in trouble, it all depends on who you in trouble with. If you in trouble with a big shot, they all against you. Like some of them big ranchers, have big ranch, and they were well known on the island. And if they had something against a certain person, oh, everybody would be against that person. Without knowing the reason. Any rhyme or reason, they'd be against him, just because he was against him.

WN: What kind of impact did these big shots have on your community?

HD: Oh, they used their power every time they could, whenever they could. Now, lot of them were judges. Well, the doctors, well, they were changeable, they were all right. But the others were representatives, for instance, or even senators, in the legislature down here. So they'd use their power or their office, for their own purpose. Like, for instance, let's say Moloka'i Ranch. They got a lot of pieces of property that they leased from the government. They paid twenty-five cents an acre. Never was auctioned, just took it that way because he was a senator, he got right into it. And that's how he got his land, like that. And when they had the Hawaiian Homes Commission started, [George] Cooke was the first man in charge of the Hawaiian Homes Commission in Moloka'i. When he was in charge of that he wanted the homestead to be down in Kaunakakai section, Kalama'ula and Kapa'akea, which was not fit for growing anything. You couldn't even live on the land, let's put it that way. But that's where he wanted it.

END OF INTERVIEW

Tape No. 19-6-3-90

ORAL HISTORY INTERVIEW

with

Henry K. Duvauchelle (HD)

January 23, 1990

Kuli'ou'ou, O'ahu

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Henry Duvauchelle on January 23, 1990, at his home in Kuli'ou'ou, O'ahu. The interviewer is Warren Nishimoto.

Okay, why don't we continue with our interview. What I wanted to ask you first was, can you tell me something about your education—the schools that you went to?

HD: Okay, I'll try to keep it right in line. As I mentioned to you earlier, my first school was in Lahaina. And that was just for a short period of time. Then after that I went to Kalihi Waena School. I was in the first grade in Kalihi Waena School. Then, went to [school in] Moloka'i in the second grade. I kept going back and forth to Moloka'i. That time, the school was at Kalua'aha and it used to be Kalua'aha School. And sometimes they didn't have grades above fourth grade, so when I went above fourth grade I had to go to Honolulu to go to school. So Kalihi Waena, and I lived with my grandmother up in Gulick Avenue, which was not too far away from Kalihi Waena School. And I went there I think was first grade; second and third in Moloka'i; and fourth grade I went to Honolulu again. Fourth, fifth, and sixth grade in Honolulu. And then in the seventh grade I went back to Moloka'i, and then the eighth grade I had Mrs. Mahikoa. She was the teacher at Kalua'aha School at that time. And I had tutoring from her. Just for six months because I had already enrolled in the Honolulu Military Academy. And I was accepted but they told me there was no room until after the Christmas holidays. So I had her give me instructions until Christmastime. After Christmas then I came down to Honolulu Military Academy. That was in 1918 and I remained in Honolulu Military Academy until '23, when I graduated.

Then I went up to University [of Hawai'i] for a period of time. I did not finish the first semester. I had to leave, had to go back to the family. And then, I stayed in Moloka'i for about a year. Then I had an offer to work in Honolulu with the city and county water and sewers. I came to work in Honolulu for one year, and in 1925 the job was over. A new regime came in anyway, new election, and at that time I believe I voted the wrong direction. And so I got (chuckles) cut off without a job. Then I left and went to university for another period of time without finishing the first semester. That was in '25. Twenty-six, I went back to Moloka'i, stayed in Moloka'i for a little while, not too long. Then in latter part of '26, I came to Honolulu and worked for the sewer and water commission.

And then I worked for Bob Chase, the McKinley High School auditorium. And later, I worked for Walker and Olund, down at Wahiawā putting in sewer pipes. And that was in about 1927.

And I was also rowing boats for Myrtle Boat Club at that time. Rowing for the senior crew and we won the race that day. (Chuckles) And I rowed in two races, we had the senior race and then the intermediate race. They didn't have enough people to form a good crew, six-man crew, so they asked me to jump in that boat. So three of us from the senior crew went into the intermediate crew and we won that race also. So we won two races in that regatta. And that's in 1927.

When I was working at Wahiawā, I met Francis Wong-Leong, which is my wife's brother. And he and I got to be very, very friendly. He was the inspector on that job. And in fact, I knew a little more about pipe work than he did. I don't think he had any experience in pipeline. So I showed him how the pipeline was supposed to be laid, and instead of him telling me how, I had to tell him. And then he said, "Oh, okay." Then he saw how I was laying it and he knew I was laying it properly, so he and I got to be very friendly after that. So one day he brought me to his place and I met his sister and we both fell in love. And that's how I got married to her later (chuckles). I went with her for about six years before we got married.

WN: You got married in 1936, right?

HD: Nineteen thirty-six, uh huh.

WN: Okay, let's back up a little bit. You went to Kalihi Waena School and lived with your grandmother on Gulick Avenue.

HD: Yes.

WN: How different was going to Kalihi Waena as compared to, say, Kalua'aha?

HD: Well, Kalua'aha, the teachers were mostly local and part-Hawaiian. And their education, I think, was not up to snuff at that time. Because I think they wanted teachers up at Kalua'aha School, and I think nobody wanted to go there to teach. Because it was way out in the country. So they had to select some of the people—girls, ladies—from Moloka'i to do the teaching. And some of them didn't have too much education themselves. So in Kalihi Waena, they were all graduates of [Territorial] Normal School and they had very good education, good background. And we learned more from them then we did from the people up in Moloka'i.

WN: Did you make friends very easily at Kalihi Waena?

HD: Yes, we had quite a lot of friends. I had quite a lot of friends there. Few enemies. That is, there were some Portuguese boys that couldn't get along with the Hawaiians. Although we never got into any fights or anything else like that, but we kept clear of each other. Didn't bother with them. During recess we used to play baseball, and we used to have some arguments, of course. And that's all it was, just arguments and talking to each other and

calling each other names and so forth. And that's how it usually ended.

WN: I'm wondering how come? Why was it the Portuguese boys and the Hawaiian boys?

HD: I don't know. I don't know why. The Hawaiians and Hawaiians got along all right. Hawaiians got along with the Chinese and Japanese and the other people, but they couldn't get along with the Portuguese.

(Laughter)

HD: I don't know why it was. It seems like they were class of their own. They wanted to be in a clique, I guess. And most of them lived up Kalihi Uka during those days.

WN: I see. And you said that Kalua'aha only went up to fourth grade?

HD: At that time, yes.

WN: And you went over to Kalihi Waena.

HD: That's why I went to Kalihi Waena.

WN: Did other kids from your area on Moloka'i do that, too? Go to school in Honolulu?

HD: No, well, I think some of them did. Very few, very few. Most of them felt that was enough education. Well, the folks there were all poor families and they all felt that the kids getting some education is plenty enough so they could go to work and earn money to help support the family.

WN: I see. So you were going back and forth. Were your brothers and sisters doing the same thing?

HD: Yes, my sister was down here most of the time. Almost all of her schooling was in Honolulu. And my sister Louise, she came down. She and I were the ones moving Moloka'i and Honolulu more than the rest of the family. But my sister, Zelie, she went to Sister School in Fort Street, and that's why she was set with the Sister School. And she continued to go there all the time. So she was there before I went to school and after I went to school, she was still going to school there.

WN: What did you like better? Honolulu or Moloka'i?

HD: I liked Honolulu for schooling. As far as the schooling was concerned, I rather have Honolulu. But we always wanted to go back to Moloka'i for whatever else there was to do, like fishing and hunting and farming and whatever it was. Milking cows and so forth. So there was more to do, as far as things like that. Outdoors life was much better. Honolulu, here, it was kinda closed up, little tight. Everything was, oh, fixed with the modern way of living and so forth, while Moloka'i was real country life. Real . . .

WN: And you went back as much as you could . . .

HD: As much as I could.

WN: Vacations?

HD: Vacation. Every vacation we'd spend in Moloka'i. Like, first vacation after September, I believe, was Christmas and New Year's. We always go home for about two weeks or ten days at that time. And then Easter vacation, always went back.

WN: How did you folks spend Christmas on Moloka'i?

HD: Oh, we had lot of fun. Most of the families got together and they'd have *lū'au*s. That was one of the regular things. You have *lū'au* at your house, and then I'd have *lū'au* at my house, and the next one would have *lū'au* in his house. We were all invited to each other's place to spend their Christmas and holidays. Those days firecrackers were always allowed and we sure burned up a lot of 'em.

(Laughter)

HD: So we had lot of fun that way.

WN: Okay. How long did Kalua'aha [School]---how long was it there before you moved? When did it move, you think?

HD: Uh, I think it was in the late '20s that they moved from Kalua'aha to—I'm not positive about the date, but I think it was in about that time—that they moved to Kilohana.

WN: Kilohana.

HD: Mm hmm. Because that Kalua'aha School was [on] a private property that belonged to Hitchcock. And he loaned it to the government as long as they had the school there. And if they ever took the school away, he'd take the property back. So I think that's what happened.

WN: And [the building housing the current] Kilohana School was once the ['Ualapu'e] Hospital?

HD: Yes, yes. Dr. [Homer] Hayes, [Sr.] used to live there, I think right from the beginning. And then after Dr. Hayes, I think Dr. Sanborn. I'm just trying to think of all the doctors that were there.

WN: Sanborn?

HD: Yes. Then after Dr. Sanborn was Dr. [Gardner] Black. And I think right after him was Dr. [R.T.] Atcherley. And I think he was the last doctor in that hospital.

WN: And after they moved the school to where the hospital was, what happened to the hospital?

HD: Oh, they got rid of the hospital. They moved---I think that's when the hospital moved to Kaunakakai [in 1935].

WN: I see. Okay, so then in 1918 you went to Honolulu Military Academy.

HD: Yeah.

WN: How did you folks happen to choose Honolulu Military Academy?

HD: Well, Sam Kalama, in Maui, he was a member of the Board of Supervisors in Maui [now Maui County Council]. And he was in charge of the roads and everything else like that. And my father was appointed road overseer in Moloka'i. That was his title, road overseer, and he took care of all of the roads from one end of the island to the other. And Sam Kalama came there, and he had a son—adopted. Fellow used to live with him. He called him his son, he's Walter Soule. And he said that that boy was going to Honolulu Military Academy. And he said, "I wonder if Henry would like to go to military academy?"

So my dad said, "Oh sure. It's good. But I don't think I can afford it." Because was supposed to be very expensive in those days. I think $500 a year to attend Honolulu Military Academy. So he says, "I couldn't afford it."

So he told him, "Well, supposing I get a scholarship for him. Will that be all right?"

So my dad said, "Oh sure. I think it would be quite good." And he asked me if I wanted to go. I told him, "Oh yeah. I'd be happy to go." And that's how I got to be—I think he got the scholarship through Baldwin from Maui. So I have never forgotten Baldwin since then. He's been very, very nice.

WN: Henry Baldwin?

HD: No, not Henry. Was Sam Baldwin. Very good family, very nice people.

WN: So what was school like over there?

HD: Well, it was the first time I had ever gone to boarding school. And at first I didn't like it too much. But after a while, I got so it was good. And everything was military, of course. Get up in the morning by bugle and you stand while they have reveille and put the flag up. And then we go to breakfast. No, we go to class before we went to breakfast. Right after first class, then we go to breakfast. And then go back to the barracks and take care of our beds. Fix the beds; make sure that everything was in order. Then we'd have an inspection, then we'd go back to classes. Then we stayed in classes until noon. Then we have our lunch. And I must say, the meals there were very nice too. (Chuckles) Then after lunch, we'd go back to school for about two hours. And then we'd have fatigue or we have play period where we'd have scrimmages in football, basketball, baseball, and track and so forth. I used to participate in every one of them.

Then also we had target practice. And just to relate something, at the beginning when I first went there to school—the first year—they had a shooting match. And nobody selected me to be on their team. They said, "Aw, this Moloka'i jack, he doesn't know anything about shooting." (Laughs) So they had the tournament anyway. And by the second year, the military person, he was really in the military—in the army—and he taught us the different way

of drilling and so forth. And he taught us how to shoot too. And he came over there and he said, "Now, see if you can shoot first. That's the first thing I want you to do. See if you can hit the target." So I stayed there and I pulled, fired the shot. I was shooting quite rapid fire. And the target was about fifty feet away. Every shot I fired rang the bell. So he says, "Oh, go slow! Take it easy, take it easy! Don't go so fast! Take your time, take your time." (Chuckles) He wanted to make sure that I hit the target every time. So I emptied the magazine—five shots—and I had five bull's-eyes. So then everybody wanted me on their team. (Laughs)

WN: Did you know how to shoot from before?

HD: Oh yes. I used to shoot in Moloka'i. We used to go hunting quite a lot, so that's how my dad taught us how to shoot. And he was a good shot. I think I mentioned to you, he went to Seagirt, New Jersey, on the shooting team. So he was a pretty good shot. He and my uncle both were good shots. And he was the one taught me how to shoot. So I liked the military academy after that. I got to be promoted to officer in 1923. When I graduated I was the retired colonel, so that is my rank. (Chuckles)

WN: Where was Honolulu Military Academy?

HD: It was on 18th Avenue. Way down near the cemetery [Diamond Head Memorial Park], just *mauka* of the cemetery. That's where it was. Colonel L. G. Blackman was in charge of the school. He was practically the owner of Honolulu Military Academy.

WN: And what kind of kids mostly went there?

HD: Oh, people from all different walks of life. Dillingham children were there, couple of them. The Kalakaua boy was there. Walker—this Walker with Dillinghams—he used to attend the military academy here. And Billam Walker, the one that was in charge of the—oh, what you call that when you have any complaints to make about something . . .

WN: Information and complaints?

HD: Not exactly, it's an information . . .

WN: Ombudsman?

HD: No, it was something that is still in effect now. Better Business Bureau.

WN: Oh, Better Business Bureau.

HD: Yeah, he was in charge of the Better Business Bureau. And, well, people like that or people from the plantation—bosses—they had children attended military academy too. So those were the type that attended there.

WN: Sort of the upper crust of society.

HD: Mostly upper crust, yeah.

WN: Did you get along with them?

HD: Yes, I did. I got along very well with them. We were all friendly at military academy. Another one that attended—he was in same rank as I was—is Kalani Cockett. He and I were very friendly, and I even took him to Moloka'i to stay with me for a while during summer vacations. And David Roy from Hawai'i was another man in the Honolulu Military Academy that time who went to Moloka'i with me during vacations.

WN: Were you the only one from Moloka'i at the . . .

HD: Yes, yes. I was the only one from Moloka'i.

WN: Were you homesick at all?

HD: At the beginning, yeah. First year—first couple of months—I was very homesick. Yeah, I didn't like it at all. But after that, I got to be quite used to it. In fact when I got there, it was still Christmas vacation, and all of the boys didn't get back. So there was hardly anybody in school, so that made it bad. Very lonesome. Then when they did come, well, we got to meet them then we got to be friendly and everything was fine.

WN: Okay.

HD: Oh, Sam Kahanamoku was another that attended the Honolulu Military Academy too. He and I were quite friendly.

WN: He's a lot younger than you though, right?

HD: Yeah, yeah. He was in the lower classes. But we got to be real friendly.

WN: So then after that, you went to the University of Hawai'i. What did you—at that time—what did you intend to become?

HD: There were two things I wanted to take. I wanted to be a doctor first. I know my dad talked to me, we spoke quite often about education. He told me, "Well, certain things would be very, very good. Like for instance, you get to be a doctor, you be your own boss. You get to be an attorney, you be your own boss. And there's good money in it too, if you are a good attorney or a good doctor." And he says, "Of course, farming is good too, because we have land here and you can come home and take care of the land. Do all your ranching, farming, whatever you want." So he said, "Now you make up your own mind, but I just give you few things that would be good for you to look at very closely. But if you feel you don't like it, you want something else, that's fine. Go ahead and go to it." So when I went up to the university I took up pre-medic course. So the pre-medic course seemed to have fit in with ranching and farming and stuff like that. Taking up all the chemistry and the different things that we learned there, why, could fit into either one. So from pre-medic it worked in very nicely. But didn't get to be a doctor. (Chuckles)

WN: Well, why did you drop out?

HD: The family needed help. My mother was left alone, I guess you know what it's all about. So she was left alone and I felt that she needed someone to take care. My brother, Raymond, wasn't doing much to help her. In fact, he was draining rather than helping, so I had to go back and take care of the family. And that's why I had to leave.

WN: And what did you do when you went back?

HD: Well, I'd take care of the ranch. We had, oh, maybe about 100 or so head of cattle. Make sure that the cattle were taken care of, because if you don't take care of your cattle there would be poachers over there. They'd find a cow with about three calves, then they'd take your calf and then brand it. And then you have a hard time claiming it after that. So that's why I had to go back and take care of the cattle. To make sure that they were rounded up every year, or every six months or so, depending on how they looked. We'd size 'em up. If we know they going to have a calf then we watch 'em very closely. The moment they have a calf we bring 'em in and use that cow for milking, and also when it gets little bit bigger we brand 'em. When the mother stops giving milk, brand 'em, and let 'em out. And if they are bull calves we'd castrate 'em and make steers of 'em—make good beef.

So that's my work, and take care of. . . . Go out fishing. Make sure that the family had something to eat anyway, and things like that. 'Cause my father was a very hard worker. He had enough work to do for everybody. He had quite a lot of land, and he believed in buying land. He had, as I mentioned earlier, twelve children with my mother, and three boys with his first marriage. So he made sure that he had enough land so that everyone would have a piece of property. So that they won't be living in want for a piece of property. And they were the first to receive property, my three half brothers. They gave them outright pieces of property right down Pu'ulua, just a little towards the east of the stream where Pearl [Meyer] Friel [Petro] lived. So they had their piece of property.

Then later on, I told my mother—just before the trouble—he deeded his property to my mother, and I told her, "I think it's about time you release the property from yourself. Instead of you being worried about all of these things here, why not make sure that all of the children have a piece of property? Deed it out to them and you keep whatever piece of property you want for yourself, to be sure that you will have a place to stay and everything else." So she did that, she divided all the property up. Pu'ulua *makai* she gave to four of her children, and the Pu'ulua *mauka*, some more. Every one had a piece of property, every one of the twelve children. So we all had our property. And some of my family had little problems of their own and they wanted to sell the property. Like the Aha'ino property *makai*, the beach was given to my brother and he gave it to Anna [Duvauchelle Goodhue]. Now Anna had trouble, she had teeth to fix and she had some trouble with her children. She needed money badly, so she wanted to sell the property. So she was gonna sell it to the outside, but my mother told her, "Ask Henry first if he'd buy it at the same price that you going to get if you sold it outside." So Anna asked me and I told her, "Well, okay. I'll buy it from you although it'll be hard for me. But I'll have enough to give you to fix your teeth up, and I'll take care of paying you off until it's all taken care of as fast as I can." So I think in about a year or so, I finished payment—paid her in full—and I got that piece of property from her. That was hers. I told her if she wanted it back to let me know, I'll give it back to her, but she never did. (Chuckles)

WN: So, you were back on Moloka'i and then you decided to come back to Honolulu after about a year?

HD: Yes, yes. After I had everything all set and I had a trucking business taking care of freight for all of the stores on the east side. And I had that all established, so I left that to my brother. I told him, "Now you take care of it. You have a job now, so that you can get some income for the family anyway. So you take care of this, I'll go back to Honolulu." Because jobs were very, very scarce. That's about the only thing we could do. That was about latter part of '25 or early '26 that I moved to Honolulu, here. Stayed up in Kalihi and then had jobs, as I mentioned earlier, with Bob Chase first, and Walker and Olund.

Then I worked for the sewer and water commission. I was inspector on different jobs that we had going. Installation of water mains right through the university property, Punahou School and so forth. I was inspector on that job, twenty-inch high service mains. Then the job laying the forty-two-inch main, I was an inspector on that job all along King Street, and Beretania, Wai'alae, all the way out to the pumping station up here at Kāhala. So I had been inspecting quite a number of the water service. Down Kalihi, where they laid that service main from Kalihi Pumping Station through Kamehameha School, down Kalihi Street, and several branches around that area, I was inspector on that line, also.

Then I worked for R. E. Wooley. I went to Moloka'i and [Kaunakakai] Wharf, then finally went down with Wooley also, down at Nānākuli taking care of his underground tunnels. Taking care of the water pump, to make sure that the water was drained dry in the tunnels so people can go to work. So while I was working down at that job I had a call from Fred Ohrt to come back to work for the Board of Water Supply. 'Cause I worked with him in the sewer and water commission, he was in charge of the sewer and water commission and I worked with him. And he felt that he wanted me with the Board of Water Supply. So I did, that was in 1930–October 1930. And I have worked with him ever since until I . . .

WN: Tell me a little bit about that trucking business that you had on Moloka'i. What was that and how did you get started on that?

HD: That, as I said, there was nothing to do. So these Chinese stores, they used to have problems getting freight from down at Kamalō [Wharf]. See, the wharf was at Kamalō, that's the closest to the Pūko'o East End stores. There were three stores at Pūko'o side and one in Waialua. The Waialua one was run by Bob Lindsey, he was the sheriff of Moloka'i at that time. So, they had so much trouble trying to get their freight delivered or to have freight delivered either way, to the boat or from the boat. So I had a little pick-up truck, Ford Model-T, so they asked me if I would help them and I bring the freight, they'd pay me. I told them, "Well, how much would you pay?"

He says, "Well, we'll give you twenty-five cents for every box that you deliver."

I told 'em, "Well, how many boxes do you have?" Well, they had quite a number of boxes, so I figured the thing would be paying for itself. At least I'd pay for the gasoline and have money left over to take care of the family, to buy food and so forth. So that's how I got started in that. And got to be quite a business. Even on my way down towards the boat I'd find a package left on a stone wall or fence or right in the front of their gate, so I knew that's

what they wanted for me to deliver it. So I picked it up and take it and I knew who brought it down, because I knew almost everybody on the island that time. So I picked the freight up and take it down for 'em. Come end of the month or payday time, or when I met them, they said, "Oh, yes. You took my freight down." And they paid me for it and things like that. There was lot of trust. I trusted them, they trusted me, so.

WN: How was it done before you did it?

HD: Well, that's it. They'd have to hire a truck or [find] some way of transportation to take them down to Kamalō to pick their freight up and bring it back. They'd have to pay for the truck, and every time each store would have to hire this truck to go and pick up their freight, you see. And it was very costly for them. So they felt by getting someone to do it, the way I did it, they felt it was very good. And it worked out very, very well. They were happy and so was I. So I delivered the freight all the way up to Waialua, so no problem. And the people felt the easiest way was just put it out on the fence. When I came by, I knew that they wanted it shipped. I picked it up and take it. They'd pay me later. It worked out very good, very good.

WN: Kamalō was the wharf being used at the time?

HD: Yes, yes. That's right. So . . .

WN: What about Pūko'o [Wharf]? Was that being used at all?

HD: No, Pūko'o was—during that time it was not being used at all. In fact, it started deteriorating a few years before then. It started to deteriorate, they just didn't do any repair on it at all. So the wharf began to sink because of the piles below being all eaten up. And that thing would just crumble. So some of the surface of the runway was tilted so badly they had signs over there [saying] it was dangerous and no trespassing, so forth.

WN: And what were the stores in the area?

HD: There was Ah Pun Store.

WN: Ah Pun?

HD: Yeah.

WN: P-U-N?

HD: Chuck Pun was his real name. And Chuck Lum, then Apaiona, or Lin Kee, and later was Chow Kwon.

WN: Chow Kwon?

HD: Uh huh. Then the one up Waialua used to be Ywesan Store before. Y-W-E, Ywesan, S-A-N. Y-W-E-S-A-N. He had a store at Waialua. Then he left and then Bob Lindsey had a store. The wife used to run it, and I used to take their freights. All of them, every one of them used

to. Until finally, the Chinese had too many boxes that they used to write to the stores down here, put everything into one box, make one big box so they can save money.

(Laughter)

WN: And what did you think about that?

HD: Well, I went after them. I told 'em, "Well, you folks gonna do that, I'll have to charge you more for that one box."

So they said, "Oh, oh, oh. Okay, okay." They put it all in single boxes again. Like a case of corned beef is just a small case and a case of salmon maybe small, and a case of cream, condensed milk, and stuff like that. So they put 'em all in one box. So instead of having one dollar, I only collect (chuckles) twenty-five cents.

WN: You should've charge by the weight instead of the box.

HD: Yeah, (chuckles) might have been much better. So I went after them and told them, "You going to do it like that, I'll have to charge you more. By the size and also the weight." So they stopped. They said, "Okay, we'll keep it the way it was."

WN: Was Ah Ping Store also one of the ones that you . . .

HD: No, [Ah Hong] Ah Ping had his own car. Ah Ping had his own truck. Ah Hong used to drive that truck and they took care of their own transportation, so they had no problem. And they even, if they felt like it, but yet it's more like competition, so if he took their freight up, he's helping them cut his own throat. So he laid off that or he overcharged him if he did take their freight up. So that's why they didn't use him for transportation.

WN: Was Ah Ping Store any bigger business than the rest or anything like that?

HD: Yes, he had a bigger store that had more different variety of things than the others. Most of them had just food stuff: crackers, and cream, and corned beef, [canned] salmon, and things like that.

WN: And he had, I know, he had a poi factory.

HD: He had a poi factory and also he had a little gas pump that took care of selling gas also.

WN: Which is still there.

HD: Yeah, that's right.

(Laughter)

WN: And so, you did this from about 1924?

HD: For about, just about a year or so. Maybe a little less than a year, then I turned it over to my

brother.

WN: And how long did the business survive . . .

HD: From what I understand, it didn't last too long. My brother used to, as I mentioned before, he didn't care to do much work. And he used to drink a lot, so he didn't pay much attention to work. So Apana Aho, who lived right behind Chuck Pun's Store, he took over the business. He got a truck later, so he felt he could do some business with his truck. And he got in on that because my brother, Raymond, wasn't doing the Chinese stores right. Because they were kinda angry at him 'cause he was not reliable. So when Aho came in, oh they were very happy to turn it over to Aho. So just then too, it just happened that my mother moved to Honolulu at that time. So that was okay.

WN: Was that one of the main reasons why you decided to go back to Honolulu to work?

HD: Yes, to work. I wanted to.

WN: Your mother was there too?

HD: She was still in Moloka'i when I left, but after I came to Honolulu, it wasn't long and she moved to Honolulu. And she stayed up my grandmother's place too in Kalihi.

WN: And you lived there too?

HD: Yes.

WN: And you went to work?

HD: Yes, yes. Even when I went to university, that was 1925, I was living up there. And then went to school, and then went to work with the city and county water and sewers.

WN: You told me too, that when you were at the university, you were part of the "wonder team."

HD: Yeah, with the second team.

(Laughter)

HD: Yeah, we played. We were the second-string playing. There were a couple of times I think we played against the first team. Second-string line and the first-team back. And we did pretty good against the regular first-team line. (Chuckles) Willie Crozier was on that team too. He was the same class as I was, and I know this kid by the name of Carter, Ed Carter. He also was on our team. We were quite a lively bunch.

(Laughter)

WN: Well it's famous! Those "wonder teams" are famous.

HD: Oh yeah, that was a famous team. Yeah, it was. Especially Willie Wise. He got to be a real

hero. His passes were very accurate, and Duke Thompson was his receiver, and he was tall too. He and I went to school together—Duke Thompson—at Kalihi Waena School.

WN: Oh yeah. Duke Thompson is Kalihi boy, yeah?

HD: Yeah, he's Kalihi boy. He came from Kamehameha IV Road.

WN: Right, right. Yeah. And I think Ducky Swan was on the team?

HD: Ducky Swan, yeah, yeah. Ducky Swan. They both lived right close to each other, not too far away, Kamehameha IV Road.

WN: So like in terms of sports on Moloka'i, what kind of organized activity was there on Moloka'i?

HD: The only sports we had on Moloka'i was baseball, nothing else. We had people working from the East End side. Sam Hipa lived up there. He was a St. Louis player, too. Charlie Fernandez, he also was Kamehameha IV Road person. His brother used to be in charge of the—that is, second in command of the dairy, Moloka'i Dairy. So he used to come up there to live with his brother every summer vacation. And we had Kalei Hipa, Sam Hipa's brother, and two of my brothers and I—three of us—were also on that team. And a fellow from Maui, Hanky De Rego, he was our catcher. So that was our team. We didn't have too good a pitcher. One of my brothers, Johnny, used to pitch. All he had was a speed ball, and when they got used to his ball, (chuckles) we had to work outside in the field. I used to be center field. And then we had another fellow that used to pitch also, Kiliona Kaneakua. He lived right at Pūko'o. And he was also a pitcher. And let's see, try to get the team lined up: Hanky was catcher, my brother Johnny was pitcher, or Kiliona, at first base was Fernandez, second base was Sam Hipa, Kalei Hipa was shortstop, and, let's see, Jose Rodrigues was third base.

WN: Who?

HD: Jose Rodrigues.

WN: He was from where?

HD: He's from East End. He's from Manawainui. And then outfield: my brother Weli, Waldemar, he was right field, I was center field, and now, let's see--Isaac Lin Kee and several others were left field. So that's our team.

WN: What was the name of your team?

HD: We were called the uh, let's see, East End team or, yeah, East End team.

WN: And then what were the other teams in that?

HD: The other team is—the one that was in existence longer was the Kaunakakai team. And that's the one that Otto Kahinu—Albert Kahinu—were in charge of. And they had (Sam Burrows). His father used to be a fisherman down on the West End. He lived right in Kaunakakai. Then

there was the Puaa boys, and I couldn't think of most of them.

WN: Okay. Let me turn this tape . . .

HD: Oh, Okada. He was in charge of the store, Kaunakakai Store. He used to play for Kaunakakai team also.

WN: Two teams?

HD: Yeah, yeah. And then they had Yamamoto. Yamamoto used to play for that Kaunakakai team also.

WN: So mostly had more Japanese then, on that team.

HD: Yeah, Hanky. Yeah, they used to call him Hanky, because he kind of limps too.

END OF SIDE ONE

SIDE TWO

HD: That's Hanky. He's still living yet, he's still in Kaunakakai somewhere.

WN: So you folks just played each other then, East End team versus the Kaunakakai team?

HD: Yes, yes, yes.

WN: Did you ever go off island to play somebody else?

HD: No. Sam Barros was the fellow's name I was trying to think of.

WN: Oh, Sam Barros. Okay.

HD: Yeah. There were two of them, two Barros' playing. I think it was John and Sam. Both of them played on that team too.

(Taping stops, then resumes.)

WN: So where did you play your games?

HD: We played at Kaunakakai field, right towards the west of the road going down to the wharf, Kaunakakai Wharf. And not too far from the beach. We used to have an area there. Towards the west was Kaunakakai Store, owned by Otto Meyer. And Okada used to be in charge of that store. And it was from that store all the way to the road going down to the wharf, which was not the road where the rail tracks were. But the regular road used to be on the Pūko'o side of that field. And was enough for baseball that very seldom anybody hit the ball too far away to the road. So that's our baseball field in Kaunakakai. Now at the East End we played

at where Kilohana School is now. And that was closer to the road, right from the road and down towards the hospital that was there at that time. So that was our field at Kilohana. We called it the 'Ualapu'e Field. And when they put the school there they called that Kilohana [School].

WN: Did you folks have uniforms?

HD: No, we didn't have uniforms. Just played in our dungarees (chuckles) and blue shirts—Uncle Sam shirts—those days.

WN: So about how old were you when you started to play baseball?

HD: Let's see, that's about 1919, 1920 I played baseball for the Honolulu Military Academy. So that's how I learned to play baseball, and, well, we used to play baseball in school, Kalihi Waena School, but was more rag ball than anything else.

(Laughter)

HD: Everybody had their own ball that they made. Then after Honolulu Military Academy, I learned to play with a regular baseball. Then when Pūko'o formed the team, oh, then we all got together with Sam Hipa, as I mentioned earlier. Sam Hipa and Fernandez and Hanky De Rego. They were all old-timers. They used to play for St. Louis School and De Rego used to play on the team in Maui. So we had a pretty good nucleus of a good team. And we used to win quite a number of our games. Of course, we lost some too (chuckles).

WN: Who was better? You folks or the west—Kaunakakai . . .

HD: Oh, we thought we were best and they thought they were the best.

(Laughter)

HD: So I think it was a draw, we both had good teams. That is, for a country team we were both good. To consider that lot of these folks there never played on a team before—Moloka'i boys—see, and they did a good job.

WN: This was hard ball?

HD: Hard ball, regular baseball.

WN: Fast pitch.

HD: Mm hmm. Regulation type.

WN: Okay, so the jobs that you had after UH, you were with the sewer and water division, and then you worked for Bob Chase, and Walker and Olund, yeah. How did you learn how to do these types of jobs?

HD: Well, I first started in 1924, when I went to work for the city and county water and sewers. I

started with a maintenance group. Charlie Winchester was in charge of almost all of the pipelines in Honolulu. It's handed down from his father and his grandfather, I think, also was with the water supply. And he had a very good group that knew quite a lot about cast-iron pipes, how to lay it and so forth. And we had the best man on the Islands, as far as putting in yarn in the pipe joint before you pour the lead. He was a crackerjack. When he put the yarn in the joint, sometimes you could even put pressure in it and it wouldn't kick out. He packed it in so tight. So then we had Archie Baker and John Kino and Alec Winchester, they were all working on the lines too. They were all professionals; they learned from the bottom up. And so I learned with them. And so I knew exactly how to lay the pipe, how to caulk it, and yarn, and everything. So that's how I got to be pretty efficient in as far as cast-iron pipe is concerned. I also learned later how to install service lines and all the different types of tapping machines that we had in our water works. And I also worked in the investigation division of the Board of Water Supply, where if people had troubles we'd go out troubleshoot to see what was wrong and make corrections. And I had a very good instructor there too, L. G. Allen. He was an engineer and he had very wide experience. And I learned a lot from him. And we used to call ourselves "toilet inspectors," because most of the troubles that we had were from toilets (chuckles) leaking and things like that. Making noise, so we had to go out and make the corrections.

WN: Oh, you had to do that too?

HD: Yeah, we had . . .

WN: Go into the homes and . . .

HD: At that time we did.

WN: Hmmmm.

HD: Because nobody else could do things like that when they had noises in the pipes. Nobody knew what was wrong, so we had to go out and check to see what was wrong. Usually it's the washer, sometimes it's a water hammer, because of the different arrangements of their pipe. Maybe too small to carry the water and when they close the water it clank, clank, you know. Water hammer we call it. And then we'd have a remedy for it, told 'em how they could get rid of it. And then I was also learning about the location of water mains locators—how to use the pipe finders and leak finders and so forth—that all came under my jurisdiction when I was with the service and meter section. So I learned quite a lot about pipelines, from small pipes to the big ones, cast-iron and so forth. That's how I learned all about it, through Charlie Winchester.

WN: And you serviced the entire island?

HD: During that time, we only served Honolulu section. All the way from Moanalua to Kaimukī, and even in fact, all the way out here, to Kuli'ou'ou. Of course, our lines just ran to Lunalilo Home Road. Of course, we had a water tank up at the Hanauma Bay area. So that was as far as we went. Later the Board of Water Supply, not too long ago, put the water mains in from the Waimānalo side all the way to hook it up to the mains on this side of the island. So that now, you can get water from anywhere. It's all connected up, sort of a grid formation all the

way from, oh, I think, Wai'anae, all the way up to Koko Head. Just all connected.

WN: Amazing.

HD: Uh huh. Yeah, well, if you see the layout of the pipe, oh, it's just like that, all over. Every street has a main and they are all connected so that if you have trouble here, you can isolate it so that you wouldn't have to close out too much water.

WN: Oh, I see.

HD: Mm hmm.

WN: I can imagine it's very sophisticated today.

HD: It is. It is really sophisticated, complicated, too. We have a system at the Beretania pumping station. If there's any problem on the forty-two-inch main from Hālawa pipeline that serves all the way out to Koko Head here, they can isolate it right from the pumping station. They just push the button and it'll close off the valve way down in Hālawa area. So they could isolate it and then later go back and find out just exactly where it was and lessen the isolation section so that not too many people go without water. All done by buttons, pushing buttons (chuckles).

WN: You said that you stopped working there because you said you may have voted the wrong way. Want to talk about that?

HD: That's the city and county water and sewers. Yes, during that time we were working there and Charlie Winchester had his certain group of people that he used to work with all the time, the Republican group that were in office. [Democrat] Johnny Wilson got elected [mayor of Honolulu], you see. And when Johnny Wilson got elected, well, we voted for the opposite person. So the funny part about it, John D. Anderson used to work for us, see. And we used to call him "John D." They never called him Anderson, they always called him "John D." And there's another person, Crowell, Crowell boy, Charlie Crowell. And we used to call him "Joe Green." That was his name, nickname. And, oh, of course, mine was Henry Duvauchelle. They had no other way of changing my name. So when the time came to---after we voted for the other person and, of course, we lost, Wilson got in. I was transferred from the water department to the sewer department. And I was taking stadia shots, surveying all the way up Pālolo Valley with Nakamoto. Nakamoto was in charge of that job. And they were looking for me, they couldn't find me because I was supposed to be on the water section. So they looked all over, couldn't find me there. Looked for Joe Green, there was no such name, no person Joe Green. John D., no John D. either. So we all kept our jobs for a little while longer. And then finally they caught up to me. I think they saw the payroll go in and I was still on the job, so I got laid off.

(Laughter)

WN: Was your family Republican most of the time?

HD: My father was---he was Democrat and then finally, [Prince Jonah] Kūhiō [Kalaniana'ole],

running for delegate to Congress, came to Moloka'i one day and talked to my father. He says, "Why do you have to vote Democrat? You know very well the Democrat, who is running on the Democratic party is a *Haole*. I'm a Hawaiian, you're Hawaiian. Why can't you vote for me?" My dad looked at him and kept talking to him for a while and finally he says, "You know, I'm your light that's burning in Washington. What you trying to do now is to blow that light out." So he said, "Why don't you vote for me?" So that convinced my dad. He said okay he's gonna vote for him so he turned Republican and has been Republican up to the time he died. And my uncle, he kept as a Democrat, he wouldn't change. So every time come to election, two of them would be against each other. Very friendly enemies.

(Laughter)

HD: Uh huh, it was quite a thing.

WN: In the early days, most of the Hawaiian people were Republican.

HD: Yes, that's right. Because Republicans were controlling the whole islands anyway. And then that's their jobs. They all had jobs because they were working, the Republicans were in charge of it, so they had to vote Republican and early became Republican.

WN: I'm wondering, who were some of the politicians from Moloka'i?

HD: Uh, let's see. Cooke was representing Moloka'i for a long, long time, George Cooke. He was a [territorial] senator from the island of Moloka'i. And I believe he was the only one that represented the island of Moloka'i, that is as a representative or senator. My dad ran several times for supervisor of Maui [County] [i.e., Board of Supervisors]. I think he was elected once, long, long time ago. I'm not too sure about that. But anyway, he was appointed sheriff of Moloka'i years ago. Later, my brother Weli was also appointed as a police officer on the island of Moloka'i. So that's the way it was. That's how they came to be Republican, because the Republicans controlled the jobs. And everybody worked for them, so they were all Republicans too.

WN: Mm hmm. I see, so then after that then you started working for Bob Chase.

HD: Yeah.

WN: And you folks helped build McKinley [High School] Auditorium?

HD: Yes. Bob Chase had the contract to build McKinley High School Auditorium. So that's who I worked for, I worked there for just about a year to complete that job. It was all a junk pile before—rubbish pile—all the automobiles and stuff like that were dumped over there. Then we had to level the place all off, drive piles before we put in the building. With Bob Chase, I used to be his mechanic and later on I got to be his labor foreman. And then also called to do any reckless jobs. Where plank had to be laid across a narrow strip of steel, nobody would go and do anything over there. So they had to call me to go up there put plank down so some people can walk. (Chuckles)

WN: McKinley High School area was filled land, right?

HD: Yeah, all filled land. Yeah.

WN: Um, let's see. When you got married in 1936, up to that time were you still living at Gulick Avenue?

HD: Yeah, yeah.

WN: So after you got married where did you folks live?

HD: After we got married we lived in a house right catty-corner from this one, around this street. Summer and Maunalua. And then my mother-in-law owned this piece of property. So she gave this piece of property to—well, she had in fact, two lots. These two lots here belonged to her. Then one after this one, the next one is a home now. The next property was my mother-in-law's home, too. So she divided this property and gave that section to her daughter, Mary, which is Mrs. Crozier. Then this property to my wife. So that house wasn't on this property. So because we had the front, Mary felt that she'd like to have the house if we didn't want it. So I told her, "Oh, take the house. We'd be very happy to have you take the house." So they moved the house and put it in that lot, so that now we have the front lot and they have the rear lot. They lost it, though. Willie Crozier had a contract in Maui for laying a road down at the Belt Road, they called it, to Hāna. But he couldn't get along with the inspectors, I think, and he couldn't get along with the people who ran the job anyway. So they stopped the job and he was deep into debt on account of that road. So he lost the property on account of that.

WN: So Willie Crozier is your brother-in-law?

HD: Yeah.

WN: I see. I would imagine this area was real country in those days?

HD: It was, it was. If you spoke to anybody in town and told 'em, "Oh, why don't you come up and stay in Kuli'ou'ou?"

"Aww, too far. That's the country, way in the country."

(Laughter)

HD: And the road was quite narrow then, in fact almost made for one car. And if you met another car, you had to sort of lean over in the ditch on both sides.

WN: This is Kalaniana'ole?

HD: Yeah, Kalaniana'ole Highway. Yeah.

WN: Now they doing the contra-flow lanes and everything over here.

HD: Yeah, now they got four lanes instead of those days only one.

(Laughter)

HD: Every Monday morning, when we go to work or the kids go to school, why, we'd find maybe one car lying away in the ditch because they couldn't pass each other. Didn't know about the road and get stuck. Yeah, was quite a thing.

WN: At any time, did you folks ever consider moving back to Moloka'i?

HD: Uh, yes. We talked about it. We gave it a lot of thought, in fact. I wanted to go back, and Margaret felt that we better think it over very, very carefully. You see, when you go back to Moloka'i, in case anything happens, why, doctors is not up to par, there's no good hospitals. And the things are more expensive there than here. And then there's the expense of traveling. If you wanted to go to shop, you had to go down Kaunakakai—sixteen miles away—so I think maybe we better stay in Honolulu. So I agreed with her; I think it was correct. I had to give up my feeling for Moloka'i and fishing grounds and everything else. (Chuckles)

WN: This is after you retired? Is that when you started talking about it?

HD: No, we talked about it before that. You see, we had property in Moloka'i. My dad, as I said, he had property divided up and then I bought some from Anna [Goodhue]. So we had property on Moloka'i, we had property here too. At Kalihi, Gulick Avenue, that property, we had to put up a new building, so in order to get the building we had to go into debt—mortgage the place—and I was paying, my sister and I were both paying for that property and for the house and things like that. And she left to move to Kaimukī. So she felt she had enough debt of her own, so she gave up paying for it. So I had to pay for the property all by myself. I kept paying for it until it was, well, about little over three-fourths paid for, when people all moved out, and my sister and mother talked to each other. And they said, well, the only person should have the property is Henry. So she wanted to give me the property, told me if I wanted the piece of property. I told 'em, "Well, does anybody else want to take on the payment? Finish up the payment and they can have the property." Nobody wanted it. They wanted the property, but not the debt with it. So my mother turned the property over to me. So we finished the payment, then we put up two more new houses on the lot and then we sold that lot.

We bought two pieces of property up here at Makani'olu, and then catty-corner, we had another piece of property, and then we had this one. So little by little we sold 'em all, until we just have this one now. Then because we not going to move to Moloka'i, we sold all the Moloka'i pieces of property that we owned. That's after we decided to stay down here we did all of this.

WN: How often do you go back to Moloka'i?

HD: I haven't gone back there now, for about little over a year. Before that I used to go, oh, about two, three times a year. Whenever I had a chance to. While I was working, whenever we had vacation I'd go up there. Then after we retired, why every chance we had. Margaret's brother lived in Moloka'i. He lived up Ho'olehua, so every chance we had we'd go up to stay with him. When he came to Honolulu he stayed with us. So we still went to Moloka'i, we still have the feeling of Moloka'i anyway. But now it's gotten so I guess I'm a little bit over the

hill, as far as fishing and doing the work that I used to do before. (Chuckles) So that's why I haven't gone back so often.

WN: You know, with Moloka'i there's so many---well, like all over Hawai'i there's so many changes going on with development and so forth. What do you think is the future of Moloka'i?

HD: Well, I think the future of Moloka'i is pretty dim. The simple reason is because the people—the Moloka'i people—want to live their own way, their old-style way. And they call it, we want our own style. Now, I don't know what they call their own style, just to sit on the beach and drink beer and smoke *pakalōlō*. And one person go out fishing, come home, broil fish on the beach, and then everybody comes in to eat and stuff like that. I don't think that's a way to live. But I think, maybe that's what they feel is their lifestyle. They call it their lifestyle. I don't know. I wouldn't want to live like that. And then to top it off, they don't want to live any different from what they're living now, and they don't want anybody else to develop the property or make any changes. They want it all to stay and remain the way it is. Most of them are on welfare, so because of that, they feel that they're perfectly happy. They got everything they want, so why should they develop the place. Leave it like this so, no more jobs, so we don't have to work. So that's why I feel development is going to be very dim, and Moloka'i's future, I think, is very dim.

WN: What do you think has to be done? In your opinion, what should be done to make it a healthy situation?

HD: Well, I think somebody got to take the bull by the horns and go over there and say, "This is what has to be done," and do it. Because if we gonna leave it for them to do it, they like it the way it is and they're not going to change. So somebody has to get over there and make the changes. Otherwise, it's going to be stagnant.

WN: Changes like hotel development or anything like that?

HD: I think so, I think so. Hotel development and other business. Well, if you get hotel development and more homes getting in there, more business can come in. Lot of people talk about, oh, they don't want to be another Waikīkī, they don't want to be this, they don't want to be that. But that's what people like. Everybody like that living. That is, other people, except those people who just want to remain the way they are. And I think it's foolish, really. I don't know how you feel about that.

(Laughter)

WN: I was just wondering. The fish pond project, you know, what's your feelings on that?

HD: Well, from what I understand now, I haven't seen it broken up. But from what I understand, especially that one 'Ualapu'e Fishpond, they've broken up the wall in several places, and using it for water ski or so forth. I think that's a real bad thing to do for something that could be a supplier of food for people. Now, it's something just for one person, and I think that's wrong. It shouldn't be done that way.

WN: Well, what this group—what they're trying to do—is to repair the walls, to make it become a fish pond again. And not become an area for someone to wind surf or anything like that.

HD: I think it'll be better that way, if you get someone who knows how to take care of the fish pond. I think that will be fine. I think some dredging has to be done inside, but you have to be very careful when you dredge. There's some reason for different things happening inside of the fish pond. Like, for instance, a pile of dirt, mud—a pile close to the stone wall, for instance—that was brought in there maybe from waters coming through the wall. Deposited this silt. That protects the wash out. It may even break the wall down or tunnel under the wall, if that is dredged out. So you have to be very careful of how that is done. And if you get someone who understands the action of the waters and the wall and the fish pond itself. These three things have to be considered, because there's water inside of the fish pond, water outside of the fish pond, and it has to come in and go out. And you have to have good drainage so that the water will not tunnel under the stone wall. And even *mākāhā* has to be carefully thought about. Two *mākāhā,* I think, is sufficient. Maybe the only way is to have just two *mākāhā*. If you have too many *mākāhā*s you going to defeat the purpose. And then to make sure that the predators inside of the fish pond is taken care of too. That *kūpala*, that eats up a lot of fish. Mullet.

WN: Oh, the barracuda?

HD: Barracuda, yeah. They eat lot of fish. So it has to have someone with a good idea about the fish pond to take care of that and stock it properly.

WN: I think their main goals are to fix the walls, so they want to get rid of a lot of the mangroves that have encroached in the pond.

HD: Yeah, oh, the mangroves are bad. That mangroves, if it's not stopped, it's just going to fill that fish pond right up. In fact, as I understand, mangroves in Australia was used to fill property, all swamp area. They planted mangroves to have that all filled in. And if the roots, you see the roots just build up so badly or so much, that water will collect all the silt. Bring in silt and the silt remains in there and finally it gets filled up. So that's what's going to happen to the ['Ualapu'e] Fishpond if you leave the mangroves in there.

WN: You think it has the potential to be profitable, commercially?

HD: If properly handled, I think so. I think so. But I think the most important is to stock it. You have to stock it. And maybe if you overstock it, then you have to feed 'em. You have to get some way to feed the fish, because there's not too much to eat inside. Mullet, they like *limu* and they like mud too. Certain type of mud that they eat. See, not every type of mud. If too much sand in it, they don't like it. They like it fine, like silt. That's why if you notice, at most of the fish ponds is where there is a stream.

WN: Yeah.

HD: So that brings in that silt that the fish like. But again, if there's something wrong about the silt, it fills up the fish pond. So you have to watch that, too. It has to be taken care of. There gotta be a balance somewhere. And fish, they like that fresh water; little fresh water with the

salt water.

WN: So that Lo'ipūnāwai, are they going to have to clear that area?

HD: Develop it. Yeah, I think so. I think it would be a good idea. That will be a supply of that fresh water, and then you'll find that in almost every pond there is a freshwater hole, that lot of people call it a *mo'o* hole, but actually it's fresh water coming in from, oh, the sort of. . . . Oh, what would they call that now. Water bubbling up from the bottom there.

WN: The well?

HD: Yeah, like a well, a spring, eh.

WN: Will local people buy and eat a lot of mullet you think?

HD: If you have good mullet, you wouldn't have enough supply. You wouldn't have enough supply, that's true. They'll like it. And another thing too, maybe you could raise that shrimp, big shrimp in there.

WN: Oh, prawns?

HD: Yeah, well, old Hawaiian what they call *'ōpae loloa. 'Ōpae loloa,* I think that will be the best one. That's the kind that they have in Kūpeke Fishpond. It's red, very red, when you catch 'em. If that could be developed in there, too, it'll be wonderful. Because the fish don't eat *'ōpae,* mullet never eat *'ōpae.* And *'ōpae* doesn't eat fish either. So they live on almost the same things that the fish like: *limu* and plankton. So they both eat the same thing, live on the same thing. And *'ōpae* doesn't eat too much, so I think that will be a good balance. Because that Kūpeke Fishpond, they used to raise that *'ōpae* in there and mullet. The mullet used to be fat. Everybody liked that mullet. All the Hawaiians used to buy it and they used to eat fat about that thick.

WN: What, half-inch?

HD: Yeah, about half-inch in the stomach.

WN: Wow.

HD: Yeah, and they like that. They eat it raw. And, well, Hawaiians used to live to be quite old. Now, they find out that fish fat is good fat.

WN: Yeah. Right.

HD: So maybe that old mullet fat, maybe you find out it's that same type of fish fat in the deeper ocean, like the tuna fat and so forth. Might be the same, because Hawaiians used to eat that all the time.

WN: And you don't see mullet with that kind of fat anymore?

HD: Very seldom, very seldom. But I know that the Kūpeke Pond has that fat that way, because they had it all the time, and that was good. I know I used to like it. (Chuckles)

WN: Okay, well, Mr. Duvauchelle. Before I turn off the tape recorder, do you have anything more you want to add about your life experiences?

HD: Well, I guess we can't do it all in one day.

(Laughter)

HD: Well, I feel that during my lifetime, I felt that I had a good life. And if I had to do it all over again, I think I'd do the same thing. My wife and I are very happy. We have everything that we want. She got property from her family, I got property from mine, she has her thing, and I have mine. And we're both happy.

(Laughter)

HD: And we get along very well, I must say. We have our ups and downs, but minor, minor. Very minor.

WN: Okay, well, thank you very much.

HD: Thank you.

END OF INTERVIEW

'UALAPU'E, MOLOKA'I

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